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Prospectus

OF

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Dr. O. A. Brownson being sole Editor and Proprietor, it will be devoted, as formerly to Theology, Philosophy, Politics, and General Literature. It will defend Catholic Doctrine, Catholic Rights, and Catholic Interests in submission to the authorities of the Church according to the demands of the times and the best of its ability. Each number will contain 144 Octavo pages printed from new type, and on good paper. It will be furnished to subscribers at \$5.00 a year, payable *invariably in advance*. No Subscriptions will be received for less than one year.

Books, papers and letters intended for the editor should be addressed *Brownson's Quarterly Review*, Elizabeth, New Jersey. Subscriptions must be addressed to FRANCIS PUSTET & Co., Publishers, 52 Barclay Street, New York, or to MICHAEL FLOOD, Agent, 685 Market Street, San Francisco.

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apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
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of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year, 350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Board and Tuition, per quarter, 62 00
Washing, per quarter, 12 00
Physicians' Fees, per quarter, 2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year, \$250 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
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For further information, apply to
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The course of instruction embraces the usual branches
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taught.

TERMS.

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per annum, \$200 00
Piano and use of instrument, per month, \$6 00
Guitar, per month, \$5 00
No extra charge for plain sewing, Fancy Needle-
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The Scholastic Year, of ten months and a half, com-
mences August 10th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal.
jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
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ical degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
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The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence, or tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender to
the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 5 00
" in Higher Department, 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$3 00
For the use of Instruments, etc., second year, per
month, 5 00
For each Academical Degree, 10 00
jan1-tf

SAINT MARY'S COLLEGE,

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Education, whether Classical, Scien-
tific, or Commercial.

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tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00

Modern Languages, Music and Drawing form extra
charges.

REV. BROTHER JUSTIN, President.
jan1-tf

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mercial. Splendid apparatus has been secured for teach-
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TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens, \$225 00
Entrance fee, to be paid only once, 10 00
Vacation at College, 40 00

DAY PUPILS.

Senior Class, \$60 00
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Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERY,
Superior
aug24-tf

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and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
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TERMS:

(Payable half-yearly, in advance.)

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Washing, 45 00
Entrance Fee, 10 00

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(Payable half-yearly.)

Piano and use of Instrument, \$60 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
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Board during Vacation, 40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institu-
tion.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No deduc-
tion, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by
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The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

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Tuition, Board and Washing, per session of ten
and a half months, 150 50

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charged \$30.

Payments must be made semi-annually in advance.
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toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
REV. J. J. O'KEEFE, O. S. F.
jan1-tf

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FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

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Tuition on Piano, per annum, 60
French, per annum, 25

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and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50

No extra charges for Tapestry, Embroidery, Plain
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CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num, \$200
Entrance Fee, to be paid but once, 10
Tuition on Piano, per annum, 60
French, per annum, 25
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50
No extra charges for Tapestry, Embroidery, Plain
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cheap; Jouvin's colored and black Kid Gloves \$1.50 a
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606 Market Street,

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, DECEMBER 28, 1872.

No. 16.

EDITORIAL NOTES.

"OLD AND NEW," for December, has a review of Father GERARD's narrative of the Gunpowder Plot, in which the reviewer undertakes to make some points against the Jesuits. The good Father lived in England, during the reign of JAMES I, when Catholics of every degree were persecuted with a bitterness which has but few parallels. The reviewer casts no censure on the acts of persecution, nor offers an apology; the principle object being to show up, from Father GERARD's own work, the "cunning ways" of the Society of JESUS. The Rev. Father had to assume the part of a lay gentleman, and often "spoke of hunting and falconry with all the details that none but a practiced person could command." "Where he could, with safety," says the reviewer, "and found there was any leaning toward his belief, the hunter of souls inserted a wedge in the conversation, thus, step by step, feeling his way, and gaining many heads of families, and numbers of poor people, to the ancient faith. In hunting with one Protestant gentleman, he led the talk to his subject: 'The hounds being at fault from time to time, and ceasing to give tongue, I took the opportunity of following my own chase, and gave tongue myself in good earnest. Thus, beginning to speak of the great pains we took over chasing a poor animal, I brought the conversation to the necessity of seeking an everlasting kingdom, and the proper method of gaining it, to wit: by employing all manner of care and industry, as the DEVIL, on his part, never sleeps, but hunts after our souls as hounds after their prey.'" And this is the way the cunning Jesuit commenced the conversion! Who but a Jesuit would have so taken advantage of a poor, innocent hunter? Another instance of the Jesuits' cunning is related. "Lady DIGBY, wife of Sir EDWARD DIGBY, after knowing GERARD for some time, was, with difficulty, persuaded that he was a priest, so wily was he in his disguise. She wished to become a Catholic, and see a priest, being brought to that feeling by his conversations with her. Being told that he was a priest, she for some time refused to believe it, saying, 'How is it possible he can be a priest? Has he not lived among us rather as a courtier? Has he not played at cards with my husband, and played well, too, which is impossible for those not accustomed to the game? Has he not gone out hunting with my husband, and frequently, in my hearing, spoken of the hunt and of the hawks in proper terms, without tripping, which no one could do but one who has been trained to it?' He made converts of both husband and wife, and writes of them: 'Certainly they were a favored pair. Both gave themselves wholly to God's service; and the husband afterward sacrificed all his property, his liberty, nay, even his life, for God's Church, as I shall relate hereafter.'" "Crafty" as was Father GERARD, he was often compelled to hide in chimneys, under houses, behind mantels, etc., and go for several days at a time without food. What could have been his motive in doing all this? Our reviewer would have us understand that this "cunning" was the very essence of "Jesuitism," and is subject to prompt condemnation. But they caught the "crafty fox" after all. To go around the country in disguise, making converts to the "Romish" faith was too great a crime to go unpunished. His torture, and what came of it, is thus related by the reviewer: "To all their questions implicating others, or concerning matters of state, he made evasive answers; and, getting nothing of value, they proceeded to torture him in one of the gloomy cellars in the Tower of London, which is still shown to crowds of curious, wondering sight-seers, who little dream of the past horrors of a torture-room in the present peaceful appearance it presents. They hung him by the wrists to a great upright beam, or pillar, of wood, which was one of the supports of this vast crypt; finding that his feet touched the ground when his hands were drawn to the utmost height, the ground was dug away beneath, leaving him unsupported, save by his wrists. He endured his terrible torture several times, fainting from bodily pain, but all the while firm in his determination to resist the questioners. This was continued for hours at a time, and twice a day for many days, and left him powerless to use his hands and arms. The sense of touch was not recovered for five months, and even then, not

fully. At last, after trying it many times, they found it useless, and remanded him into close confinement in the Tower, many praising him for his constancy who believed not in his doctrines. What could have possessed the man, that he was thus so stubborn? But the reviewer is no where so greatly outraged as when the Father was confronted with a lady of his flock, and refused to implicate her in the terrible crime of being a Catholic. To save her from the rack, he absolutely denied that he knew her! Oh! oh! oh! how shocking to all Protestants. No matter if he did add, immediately after saying that he did not recognize her: "At the same time, you know this is my usual way of answering, and I will never mention any places, or give the names of any persons known to me," thus taking the whole burden upon himself, for which he underwent the mild process above stated! And this is called "the Jesuitical practice of doing evil that good may come of it." Well, we would be willing to stand before our Creator on such a record.

CHRISTMAS was ushered in by a splendid rain, which gladdened the hearts of the entire population of the State; and, although it circumscribed somewhat the merry-making, yet it made all feel that it was indeed a merry Christmas. As we stated last week, farmers were beginning to be fearful of another dry season, which would have been ruinous to the material prosperity of the State. Such fears are soon dispelled. Yet, do we sufficiently thank the beneficent Creator for all His blessings? Do we, from the bottom of our hearts, thank Him for sending the life-giving rain as it is needed?

THE report comes from France that the wife of M. LOYSON had all her funds in the bank of Bowles Brothers, and that they are now both penniless. If this should prove true, the ex-Father may find the barefooted discipline of his early years of practical value to him.

No paper ever started in the United States has received more universal commendation from all quarters than the GUARDIAN, under the auspices of the Catholic Publication Company. The exertions of the Company, and, if we may say it without egotism, of the editor, have met with the almost universal approbation of the clergy and laity of this Coast. From our friends here we are constantly receiving words of encouragement, both orally and by letter, and our reception by the Catholic press at the East has been most flattering. More than this, our subscription-list is extending more rapidly, perhaps, than any paper of its class during the time. It costs a great deal of money to get the paper out in its present shape; but, if our patrons would make prompt payments, the receipts would more than equal now this great outlay. From all the words of cheer we have received, the Company feel willing to go ahead, and "put more money in it." That is the way to make any enterprise "win." It is seldom we reprint notices of the press, but we may be excused for reproducing, from one of the oldest and ablest Catholic journals in America, the Baltimore *Mirror*, the following: "One of the very best of our Catholic exchanges, in matter, make-up, industry, and spirit, is the CATHOLIC GUARDIAN, of San Francisco. Its issue of the 23d ultimo, now on our table, is replete with useful information and agreeable topics. The people of the Pacific slope, no less than the conductors of the GUARDIAN, honor themselves by maintaining so worthy an expositor of Catholic principles and thought."

THE efforts of Mr. FROUDE to blacken the Irish character and to defame the Catholic Church has had a good effect, inasmuch as it has caused a great reaction of feeling. The verdict even of the English people has been against Mr. FROUDE. The Church and Ireland are much indebted, however, to such champions as Father BURKE and Mr. MERLIN. The London *Athenaeum*, in an article on the first volume of Mr. FROUDE's "The English in Ireland," says: "For the sake of that type of character in which even Mr. FROUDE himself can still detect some tender and noble traits, and the singular fascination of which he is constrained to acknowledge, the character of the Irish Celt—nay, for the sake of our common human nature and the ties of kinship that unite us to Ireland in bonds so intimate—we would not believe that all her heroes were the detestable ruffians that are here portrayed, nor that patriotism, generosity, truth

and decency did not sometimes find a home within her children's hearts. Yet it is scarcely too much to say that the opposite of this is the lesson which is taught in this latest contribution to Irish history. * * For the present, we simply record our general protest against the one-sided tone of this work, which, notwithstanding its ability, is hardly, we think, calculated to advance the author's reputation as an impartial writer of history, still less to gain for him converts from among those who have been accustomed to look with sympathy on the upward struggles of a long-oppressed people."

THE OVERLAND MONTHLY, for January, fully sustains the high character it has earned for itself. We find in its pages Part V, or the conclusion of "Isles of the Amazons;" also, "The Ghost of Rummelsburg," "A Day at England's Sea-side," "A Journey in a Junk," "The Gate," (Poetry) "The Colorado Desert," "Brave Mrs. Lyle," "The City at the Golden Gate," "The Thrust in Tierce," "Ultrawa, No. IV—Whample's Ways," "Half and Half," "A Christmas Chronicle," "Christmas Eve: 1872," (Poetry) "Chinese Proverbs," "Etc." The editor, under his "Etc." head, urges all to "Write home; write home. The Christmas time for tender memories, and melttings of the soul. The New Year's prime for freshened purposes. Seasons blending well, and blending now for us. Write home! In many a household, two articles are apt to be laid on the shelf—the family bible and the inkstand. If the former be sprinkled with corner dust, the latter curdles its sediment in its fluid moldiness; holding the stub of a pen in a soak to uselessness, so that should one use it, it would make a thick, black, muddy down-stroke—and nothing else. Others of us there are who keep the inkstand open all the time; and it is dip, dip, scratch and scramble—producing much waste paper in the world—good writing, which, in after years, shall make poor kindling. So much that we write is altogether so mechanical, superficial, formal. But write home. Write the expected letters. Better a little oftener, and a little earlier, than in mere surrender to the demands of expectation. Nevertheless, sometimes the expected letter acquires new charms in its few hours of tardiness, like a small sum of interest paid with the principal. Let it not run too long, however. Let it never be too late. There are letters arriving for the hands that are folded on the breast—the letters lie upon the mantel, while the coffin lies upon the trestles; and it is an awkward thing for colder hands to open them. Write home!"

THE *Catholic World* for January has been received, but we have not a spare moment to devote to its pages, therefore we promise ourselves at least a few hours' very pleasant reading during the coming week. The number before us presents the following table of contents: "A Son of the Crusaders," "At the Shrine," "A Christmas Recognition," "Fleurange," "Sayings," "Prince von Bismarck and the Interview of the Three Emperors," "A Christmas Memory," "The House that Jack Built," "A Retrospect," "The Cross Through Love, and Love through the Cross," "Europe's Angels," "The Nativity of Christ," "The Progressionists," "Yavog," "A Legend of Saint Ottilia," "The Year of Our Lord 1872," "New Publications."

SOME weeks ago, the *Bulletin* gave a very favorable notice of a book, entitled, "Rome and the Papacy, including the Life of PIUS IX, by F. P. DE LA GATTINA. Translated from the French by ROBERT E. PETERSON, M. D., Philadelphia," and for sale by BANCROFT. We had intended to purchase the book, and examine its pages—we may do so yet, but in the mean time we give the following notice of it, from *The Day*, a Protestant paper, which is somewhat different from that which appeared in the *Bulletin*. We quote: "Teems with evidences of its author's malignity toward the Papacy and the personages of whom it treats. The stories told of these personages and others in this book contain twenty times as much of obscenity as Mrs. Woodhull's dirty story of Mr. Beecher and Mrs. Tilton; for publishing which, the writer and her sister were imprisoned in New York, a few days ago, and may yet be sent to the penitentiary for a term of years. This book, which 'Dr.' Peterson, according to his card 'to the public,' thought would do good in America, is an extremely vile publication; and, even if its statements were all true,

the fact would not excuse its publication. Certainly, if books like this may be freely circulated, Woodhull and Claflin should not be persecuted for any thing they have published. Personal malignity runs through his whole story, which is written with a pen dipped in gall. The public may, therefore, be permitted to doubt the truth of his statements, so far, at least, as they relate to persons."

THE "MONITOR."

SOME people seem to suppose that there is an antagonism or rivalry between the GUARDIAN and the Monitor; and we are very sorry to learn that the proprietors of the latter paper are among the number. So far as the Trustees of the Catholic Publication Company are concerned, we know they are the friends of every publication which promotes, in the least degree, the advancement of the interests of the Holy Catholic Church. The GUARDIAN stands ready to cooperate with any and every newspaper or organization whose labors tend to this end. When we have found any thing in the Monitor that suited our purpose, we have quoted from it, the same as from our other exchanges. We have asked no one to stop taking any Catholic paper for the purpose of taking the GUARDIAN. We say there is need for all the papers now in any measure upholding the great truths intrusted to the keeping of the Church, and more. Our contemporary is an able exponent of Irish national politics and of the tenets of the Democratic party; and it occasionally has a very good article on Church matters. We did not know, however, that it counted all the Irish and all the Democratic papers as its enemies; we hope it does not; and we also hope it will have charity enough not to look with enmity upon those who publish a Catholic paper. From the enemies of the Church we ask no quarter. Conscious of our impregnable position, we are not alarmed at the war-whoop of the infidel hordes on the outside of the battlements. We are prepared to meet these with the language of MACBETH to MACDUFF; but, when attacked from the inside—when one, who pretends to be a fellow-soldier, in the face of the enemy, attempts to give us a stab, we feel like asking, while warding off the blow: "Comrade, are you not mistaken in your aim? Why this anger? Stop; reflect. Let those who should be friends not waste their strength fighting each other." But, if remonstrance did no good, we would—well, we will reserve this.

The Monitor of last week had an article under the caption "Wretched Peddling," of which we know the editor felt ashamed as soon as he saw how badly it appeared in type. The punishment we propose for him is to reproduce it in these columns. He knows that publishers can not be responsible for what is done with their publications after they leave their possession. We will now give the article from the Monitor, and will remark upon its contents afterward:

It is with much regret that we find ourselves compelled to notice a gross breach of good taste and a very wretched piece of peddling perpetrated last Sunday, during the laying of the foundation-stone of the College of the Sacred Heart, by the agents of a "Catholic Publication Company," which has recently come into existence in this city. While thousands were assembled at the corner of Larkin and Eddy streets to witness the beautiful and instructive ceremonies proper to the occasion, some persons, acting on behalf of this "Company," affixed a placard to a post, informing all concerned that a two-bit "edition" of Father Burke's lectures in reply to Mr. Froude could be there had for sale. We know little and care a great deal less about this "Publishing Company;" but if its finances are in such a condition as to necessitate a resort to piracy and peddling, for the purpose of making a dime or two, we think the interests of religion, decency and honesty would be well served by its extinction. Some time ago, Father Burke, fearing that unprincipled persons would attempt to deprive him of the profits legitimately derivable from his magnificent defense of Ireland and the Irish against the aspersions of the English historian, published the annexed card:

Father Burke begs to inform the public that he intends to publish his lectures, in answer to Mr. Froude, in book-form, (copyrighted from his manuscript) and at such a price as to put it within the reach of all who may wish to acquire it. Father Burke publishes this book on his own account, reserving the entire profits of its publication; and therefore he hopes that no publisher will deprive him of his royalty in the book by publishing rival editions. The only authentic edition will be that published by P. M. Haverty, of New York.

That warning, according to our opinion, ought to have been sufficient to prevent any honestly-disposed man, or association of men, from publishing the lectures in any other way than in the columns of a newspaper. Yet here we have this "Catholic Publishing Company of San Francisco" endeavoring, to the utmost of its—thank Heaven, very small—abilities to rob the great Dominican by means of a twenty-five cent edition of his discourses, and hawking it about on a Sunday among people assembled to witness a religious ceremony! The act of piracy is so atrociously dishonest that it must disgust every right-minded man, and especially every-minded Catholic, who does not wish to see Father Burke, after all he has done for faith and country, meanly cheated out of what rightfully belongs to him. And as for the peddling part of the business, we know that it has caused much indignation among the clergy and the intelligent Catholics who went to Larkin Street to be present at the laying of the foundation-stone of a great educational institution, and not to be annoyed by solicitations to purchase the "splendid lectures of Father Burke for the small sum of two bits!" But this conduct is only of a piece with the "smartness" which prompts the selling of a newspaper at church-doors, in the hope

of gathering a few dollars by deluding the people with the idea that "religion" is about equally served by buying the and hearing Mass! We do not wish to be uncharitable, but we can not help remarking that this curious way of "pushing business," this dexterous shuffle between God and Mammon is most likely to recommend itself to men whose attachment to a faith is measured by the pecuniary advantages it may bring them. It is, at any rate, satisfactory to know that Father Burke can not have lost much. The "two-bit edition" was not a success, and we much fear it will not enhance the market value of the stock of our "Catholic Publishing Company."

In the preface to the pamphlet alluded to, the publishers say that a corrected edition, in book form, is soon to be issued—that they do not pretend that their edition is a correct one. In fact, it is an advertisement, and a recommendation of the book to follow. The pamphlet, then, was nothing more than a newspaper containing the five lectures. The Monitor is so free with its charge of ignorance, that it should have remembered that Mr. HAVERTY, the man it quotes, requested the newspapers not to publish the lectures, because it would interfere with the sale of his book. Why did not the Monitor heed that request? Did it never occur to the Monitor that a subscriber to that paper would say, "I don't care to purchase that book, because I have read the lectures in the Monitor." And thus, according to its present notions, Father BURKE is robbed! We do not think the Monitor ever went so far as to warn its readers, as the pamphlet did, that its reports were not absolutely correct.

The Trustees of the Catholic Publication Company understood it to be the expressed desire of Father BURKE that the refutation of FROUDE's slanders should reach every person in the country. The American people were sitting as a jury, and it was desirable to present our side of the case as soon and to as many people as possible. It was this laudable desire, we thought, which induced a journal like the Monitor, which never "shuffles between God and Mammon," to disregard the request of Mr. HAVERTY, and give the lectures the benefit of its immense circulation. Following after the Monitor, we concluded to publish the lectures in the GUARDIAN; and, pending the publication of the corrected book edition, to present the public with the five lectures all together, in pamphlet form, at about the cost price to us, giving the notice above alluded to. We are of the opinion that a man who has read the lectures in the pamphlet would be quite as apt to purchase the book as he who has read them in the Monitor. Although the Company sell a great many GUARDIANS to newsdealers, boys, and others, who certainly have a right to do as they please with them, yet it has never come to the knowledge of any one of the Trustees that a single one of their papers had been offered for sale at a church door. If, however, some stray "Arab" has ventured so near the door of any church, which our neighbor attends, as to disturb his pious meditations with any newspaper published by the Company, if he will catch that "Arab" for us, we will make him apologize. But the Company can not undertake to be responsible for the action of any person not acting for them, and by their direction. The personal insinuations and slanders contained in the above article were certainly intended for those unacquainted with the leading business men of California. We were astonished that any sane man could be found who would circulate such slanders in the city of San Francisco, where most of the Trustees and stockholders have resided so long and are so well known. We have no reply to make to them.

The Metropolitan Record, the Irish American, and others of the New York papers, complain bitterly of the action of Mr. HAVERTY in the matter; and, as so much has been said, we ask each of our readers to read all of the following, from the Irish American:

A most extraordinary effort to gag the Press (and particularly the Irish-American Press of New York) was made on the occasion of Father Burke's last lecture, in reply to Mr. Froude, at the Academy of Music. On entering the part of the theatre usually appropriated to them, the representatives of the Press found, scattered upon their tables, a printed circular, asking them not to give full reports, but only abstracts, of the lecture, as the whole course was to be published in book-form, and Father Burke was desirous to secure, to his Order, "the exclusive property in the lectures." The circular purported to come from Father Burke himself; no signature was attached to it; but, from its wording and evident intent, those to whom it was addressed had no difficulty in arriving at the conclusion that it was the work of Mr. P. M. Haverty, who, from the first announcement of Father Burke's intention to deliver those lectures, had endeavored to prevent full reports of them from being given by the papers. This view of the case was further strengthened when, on making inquiry of some of the members of the Lecture Committee, those gentlemen were found to be unaware of the extraordinary step that had been taken—a step so unusual that, in our whole experience, we can not recall a similar case. We have no hesitation in exonerating Father Burke from any share in the transaction, which, indeed, we are well aware was not in accordance with his expressed wishes, as imparted by himself, personally, to the Lecture Committee, on the occasion of their first meeting. At that meeting, Father Burke said that while he would be glad, for the sake of his Order in New York, if the lectures were productive, in a financial point of view, he desired the Committee distinctly to understand that his sole and

only object in undertaking to reply to Mr. Froude was to vindicate the national character of his people, and in contrast with Mr. Froude's partisan and distorted statements, to place the true facts of Irish history, for the past seven hundred years, before the American people. To this object every other consideration was to be subordinate; and the reverend gentleman said he would rather feel that the defense of the name and fame of the Irish race had received the widest possible dissemination, and had reached wherever the misrepresentation of our enemies had been published, than to be assured of the largest possible pecuniary benefit that could result to the Church of his Order from his lectures. This being Father Burke's own expressed feeling in the matter, our readers will naturally wonder how, or from what motives, any action so opposite in its tendency should have been taken by any one. We shall enlighten them in a few words.

On the occasion of the delivery of the third lecture, the Committee, who, at Father Burke's request, had taken charge of the arrangements, conceived that, in order to complete their work in the most effective manner, and, at the same time, to render Father Burke's labors more advantageous to the Church of St. Vincent Ferrer, this course of five lectures should be compiled in book-form, and be published for the benefit of the Dominican Order, either under the auspices of the Lecture Committee, or by whatever publisher would pay the highest price for the exclusive privilege of issuing the book under his own imprint. If the former method should prove satisfactory to Father Burke, some of the members of the Committee arranged, among themselves, to defray, personally, the cost of printing and stereotyping the book, and presenting it to Father Burke, ready for publication, so that the whole profit of the work, without any drawbacks, should accrue to the Dominican Order. If the other method—the sale of the book by auction—should be decided on, then two offers, of two thousand and five thousand dollars, were put in to start the sale; and we happen to know that others, even larger, were only withheld till the sale should be formally opened. The Committee at once communicated with Father Burke, who was absent from the city at the time. Some of the members subsequently saw the reverend gentleman, and learned from him that, having had some previous communication with Mr. Haverty on the subject, he felt bound to make him acquainted with the offers made, before acting on their suggestion. On the evening of the fourth lecture, the sub-committee, appointed for that purpose, had an interview with Father Burke, and learned from the reverend gentleman that he could not avail himself of their offers, as he felt himself bound by his former promise to Mr. Haverty, who, he said, had undertaken to get out the work for him, and claimed the right of publishing it—Mr. Haverty reserving as his own profit for so doing a commission on the book. This was an effectual stoppage on any further proceedings of the Committee; and it also explains why this gentleman was so anxious to prevent the Press from giving reports, and thus to dam up the stream of information until all who desired to drink at it had first paid toll to himself. Froude's falsehoods might circulate freely through the country, on the wings of the Press; but Ireland's defense should be withheld from the world, and the utterances of her most eloquent son must not be allowed to reach her children at home or abroad, until the whole community have first paid tribute to Mr. Haverty. That gentleman professes a great zeal for the pecuniary benefit of Father Burke in the transaction; but these are the exact facts. The Lecture Committee would have got out the work for Father Burke free of expense, and have given it a circulation which no individual publisher could expect to equal, thereby insuring the highest commercial value to the book; but Mr. Haverty effectually prevented that by putting in his previous claim for his own personal advantage. His disinterestedness in the matter is somewhat questionable.

We understand that Mr. Haverty calculates to use our reports in this instance, as he did in that of the former volume of Father Burke's Lectures and Sermons which he published. To this we must distinctly and emphatically object. In the former case, we were assured, by Mr. Haverty, that he was about to publish the work entirely for the benefit of Father Burke, and, on that understanding, we willingly gave all the aid we could toward getting out the work, placing our reports, which have cost us between two and three thousand dollars, at the service of the publisher. We now know that while the publication has been a source of very large profit to Mr. Haverty, no benefit corresponding to the value of the work has accrued to Father Burke to whom we wished and expected the major part of the results of our labors and expenditures to go. And, at the same time, the book is kept at such a high figure as to place it entirely beyond the reach of the very people for whose instruction and information Father Burke intended those discourses.

It is true that, after this article appeared, Father BURKE sent a note to the Irish American, claiming the authorship of the note requesting the newspapers not to publish the lectures in full; but that paper is yet not satisfied. We publish some of the remarks of the Irish American in the "Spirit of the Press."

STATE INTERFERENCE IN CHURCH MATTERS.

SOME days ago, one of our District Judges was called upon to render a decision in a case which required more than the ordinary acumen usually exhibited in our courts of justice. It was one in which, had the decision been other than that so wisely rendered, would have furnished precedent for subsequent decisions which could not have but resulted in confusion most injurious to good order and society. A number of the members of a certain congregation, becoming dissatisfied with the manner in which church affairs were being managed, openly expressed their convictions, and threatened things which would injure the standing of their brethren. The latter, foreseeing the disastrous consequences of such action, very wisely ejected the discontented few, and good order was restored. They argued that, to save the trunk, they

were at least justifiable in lopping off the affected members; that the welfare of the many was rather to be considered than the hardships of the few. A council was held by the expelled members, and they resolved to seek redress, and, if possible, reinstatement, in the courts of law. Eminent lawyers were retained, and their case was argued with ability. The rights of the few to their share in the property common was dwelt upon at length, and what legal gentlemen call a "good case" was made out for plaintiffs. The decision to which we have referred was adverse to them, however—the Court stating at the time that, in its opinion, the matter was not one for its jurisdiction. A decision for plaintiffs, it was said, would open up the question of State interference with church matters, and lead to eternal controversy and confusion, which might work most unpleasant results. This opinion of an American judge can not be too highly commended, and but little reflection is required to see with what justice it was rendered. This question of State and Church is also agitating the public mind in other countries than our own; in fact, in Germany, at the present time, it is the issue of the day. The cold, phlegmatic Teuton, with all his depth of thought and profundity of reasoning, seems to have taken another view of this subject than we Americans; and is diametrically opposed to the opinion set forth by the learned Judge we have quoted. A bill, which has but recently been presented to the Diet by the German government, is not a little singular in its provisions; and will, in our opinion, if ultimately passed, have other results than are hoped for by its authors. The Emperor, who is, of course, the originator of the paper, proposes to establish a complete subordination of the ecclesiastical to the civil authority, even in matters which are commonly regarded as of a purely religious character. No clergyman is to threaten, decree, or proclaim any other than purely ecclesiastical pains and penalties, or to withdraw any religious rights, except "such as are valid within the pale of ecclesiastical societies." The clause which we have quoted is, no doubt, inserted in the bill to gain for it a more favorable reception by the tolerant party; but when we consider what diversity of opinion may be had on the question, what are purely ecclesiastical pains and penalties, it will be seen that this concession may be made to amount to nothing at all. It has already been decided by the Imperial Government that excommunication is not a purely ecclesiastical penalty, inasmuch as it must affect the standing of the excommunicated; and, consequently, his temporal affairs. Such decision virtually prohibits the imposition of any censure upon a clergyman which would tend to interfere with the free exercise of his profession, or indirectly affect his salary. All ecclesiastical punishment must be inflicted in secret, and the culprit never named, lest it affect his public fame and private purse. Penalty shall not, in any case, be imposed for doing any act ordered or forbidden by the law of the State. The punishment for violating these provisions is a fine not exceeding one thousand thalers, or imprisonment for not longer than two years, with five years' disqualification for any office, civil or ecclesiastical.

From this it will be seen that, while the originators of the bill ostensibly contemplate the protection of the subject, they are virtually submitting the Church to a slavery at once abject and degrading. In the first place, they declare the inferior clergy independent of their bishops, and these latter they place under the censorship of a layman, who bears the title of Minister of Public Worship. Whether this man shall be one who believes in the divinity of Christ, or whether an infidel, the provisions of the bill fail to set forth; but enough is intimated to show how ineffably foolish is the tenor of the whole proceedings. The same thing has already been done in Russia, and a more humiliated Church has never been seen. It is, in fact, no Church, but an academy designed to assist in political preferences. The head men of the organization, who are dignified with the title of Bishops, are the servants of the Synod, and the Synod is at the nod and beck of the Minister of Public Worship, of course a layman. This minister is appointed by the Czar—from which, it will be understood, how abjectly subservient to civil authority is this institution which they term the Russian Church.

We are not disposed to believe, however, that a nation which is so famous for its freedom of thought as Germany will submit to such a proposition as the Imperial party dictate in their paper. The measures, though couched in language tending to mollify, are really extremely severe and tyrannical, and will meet with but little favor. As a consequence, a grand reaction must take place, which will work to the advantage of the long-suffering Catholic priests and bishops. By the bill, they are placed in the position of persecuted confessors; and the many thousands who are now apathetic will flock to the standard of the oppressed. Unless we are greatly mistaken, the Imperial Government will yet learn to think as we Americans, that Church and State should be entirely separate, and that the one can not be subordinate to the other without confusion most injurious to the welfare of

society resulting. The opinion of our learned Judge is a reflex of that which is entertained by the intelligent masses. It is a source of gratification, however, to know that, whatever disposition be made of the bill which has been presented to the German Diet, the condition of the Catholics of that country will be greatly ameliorated. The essential portions of the bill to which we have referred, as translated by the *London Tablet*, will be found in another column.

INSPIRED WRITINGS.

WE have been requested to publish the following paper, read by Mr. THOMAS E. GRAY, at Dashaway Hall, during the debate on the question: "Are the Scriptures of Divine Inspiration?" He takes the ground that, from a Protestant stand-point, they are not. Catholics, of course, believe the Bible to be the inspired work of God. We have not room for comment on the paper, this week, but beg the reader to bear in mind the fact that Mr. GRAY is a non-Catholic, who has not attended a Catholic Church over half-a-dozen times in his life, and who has not made the tenets of the Church a study. His argument was with Protestants against their claiming for the Bible an inspired character. If he has misconceived, in any particular, the Catholic doctrine, it is no more than might be expected of one so situated. We give the paper, therefore, for what it is worth, and as coming from a non-Catholic:

MR. PRESIDENT:—I believe the question before this house is: "Are the Scriptures of Divine Inspiration?" and, as my friend Mr. Farrell says, words are but arbitrary sounds, by which we convey ideas; then, I take it that the word inspiration, in this instance, is intended to convey the idea that the scriptures—that is, the New Testament, in particular, is given to us by the command and sanction of God; and, therefore, no matter how it may conflict with our conception of truth, we are not at liberty to doubt it. If we believe it inspired, by what authority do we believe it?

There is, sir, a variety of stand-points from which to view this question. There are various denominations in this world, all claiming to direct man to the true doctrine which he is to believe and subscribe to, in order to secure his salvation; and, I think, a proper discussion of this subject will go far to open our understanding and point out who is right. All denominations calling themselves Christian, save one, profess to found their belief solely on the New Testament—this one is the Catholic Church. The Catholic Church claims to be the Church of Christ, and to have authority to proclaim and teach the doctrines of Jesus. They found their authority on the command of Jesus to go and preach the Gospel to every creature, remitting the sins of all those who truly repent. Now, sir, the command was no where given to write the New Testament, but to go and preach the Gospel to every creature, and that he that believed and was baptized should be saved; and he that believed not, should be damned. Now, then, sir, what is this Gospel that we should believe? The Protestants say it is the Bible, but the command never was given to any one to write the Bible, nor does the Scripture anywhere say, "except a man believe the Bible he shall be damned." If it meant the Bible, it would have said so; and the command would have been given to some one or more to write the Bible as it was given to Moses, on tables of stone, containing the Ten Commandments, but no such command was ever given. But the command was given to go and preach the Gospel, with the promise that all who believe should be saved, and those who did not, should be damned.

Now, as the Catholic Church professes to be the Church of Christ, they teach what Christ commanded them to, and that is, that the Bible and the New Testament is only an explanation of what people were taught; for instance, Paul preached to the Corinthians, and after he had gone, the Corinthians wrote to him there were some points in his doctrines they did not exactly understand, and he then wrote his Epistles to make those doubtful points more clear, so that they might fully understand the doctrines he taught in his sermons. Were these Epistles the inspired writings of Paul, or were they only explanatory of his former teachings?

The Apostles all went and preached in Jerusalem, and the country round about, and Jesus Himself also preached the Gospel, and the New Testament is nothing more than a history of these things that Jesus and his Disciples did at that time, and the Catholic Church claims to teach the same doctrine that Christ and His Apostles taught at that time; not from the New Testament alone—for that was not written at the time Christ was on earth—but, from the sacred traditions of Christ and His Apostles themselves, they profess to have these traditions, and they teach them, claiming that the New Testament does not contain all the Gospel of Christ, because the whole of the sermons preached by Christ and His Apostles are not contained in the New Testament. The New Testament, then, is deficient in some portions of the doctrine of Jesus, and this deficiency is supplied by the Catho-

lic Church in their traditions. Henry Clay was the founder of the great Whig Party, in the United States, and he explained the principles on which he founded that party, in many eloquent speeches; and he also wrote many letters to his friends, some of them explanatory of certain points in those speeches; but could we, from the few epistles written to his friends, discover all the minutiae of his doctrines without ever hearing those speeches, or seeing them in print?

In the absence of those speakers could we found a political party, embracing all his principles, merely from his few letters he had written to his friends? How, then, can we learn his political principles? Simply from the traditions, possessed and preached by the leaders of the party he founded; by the traditions promulgated by the party he organized to perpetuate his principles. Well, now, Jesus founded the Christian religion, and he said to Peter, "Thou art Peter, and upon this rock I will build this Church, and the gates of hell shall not prevail against it." It does not make a particle of difference whether Christ meant Peter was this rock or not; no matter what that rock was; upon it, whatever it was, He built His Church, with whom He entrusted the keys of the Kingdom of Heaven; and whatever that Church, or its authority, should bind on earth, He then promised should be bound in Heaven, and whatever that Church, or its authority, should loose on earth He then promised that it should be loosed in Heaven. This was establishing a Church with full power to offer salvation to all; with full power to refuse salvation as they should deem advisable. Here was a power—here was authority given to some one to promulgate the doctrines of Christ. Some one was here empowered to perpetuate the principles of Christ, and the plan of salvation, and if they erred, the error was not to be chargeable to the converts; if they erred in their contract to carry a soul to Heaven, that contract made under this authority was to be bound in Heaven, and if that Church, or its authority, loosed a person from his obligations to any power on earth, that person was to be loosed from his obligation to that earthly power in Heaven, for Jesus said so. The Catholic Church professes to be that Church, and if it is, it is, certainly, possessed of that power. If the Scriptures are true—if Jesus said what the Scriptures said he said, then this passage is a record of the contract Jesus made with the world, that he that should believe should be saved. Now, what were they to believe—the letters of Paul? No. Why? Because Christ said what He meant, and He said, "Go preach the Gospel to every creature;" and the writings of Paul were not the Gospel, for these writings were not then in existence; nor did He mean the New Testament, because that, also, had not as yet been written; nor did Christ ever give a command to any one to write it. Upon what ground, then, do you claim it to be an inspired work, when it was only a history of the things done—of the occurrences of the times, without a single sermon of any of the apostles which Christ commanded them to preach, and, I believe, of only one sermon that Christ preached Himself. The Catholics claim that they are bound to believe it because it has been canonized by the Church, and, therefore, as the Church binds them to believe it here, Christ has sanctioned the canonizing, and bound them to believe it in Heaven; but as the Protestant Churches claim no such power, they have no grounds whatever for believing it to be true, much less for believing it to be inspired.

The Catholic Church claims to be the Church that Jesus founded, and I know of no Christian Church that lays claim to a prior or more ancient organization. We know the origin of the Episcopal Church. The mere fact that it claims to be the Protestant Episcopal Church is evidence that it seceded from the Catholic Church, and the Methodist Church is an offspring of the Episcopal, and calls herself the Methodist Episcopal Church. Martin Luther was the founder of the Lutherans, and I believe John Calvin and Zuingli to be the founders of the Presbyterians—at any rate, the Presbyterians have only lately celebrated their third centennial day, an open acknowledgment that they are not over three hundred years old. Here we see all the Protestant Churches claim to be founded by some discontented man who has protested against and seceded from the Church founded by Christ Himself, and who, without any authority, excepting their own unauthorized declaration, pronounced the Scriptures of divine inspiration, and presenting to the world a new plan of salvation—a plan entirely different from the plan laid down in the Scriptures themselves. They tell us we must believe the Scriptures, whilst Christ said we must believe the teachings of the Church. Go ye into all the world, was the command, and preach the Gospel to every creature; he that believes and is baptized shall be saved, and he that believeth not shall be damned.

Here is a positive declaration, upon the obedience of which depends the eternal salvation of the world. And what is it we have to believe? Among so many conflicting opinions, so many different denominations, each claiming to be the Church of Christ, and each presenting

to us a different method—the Baptists say we must be immersed, the Methodists say we must shout, the Presbyterians, that we must not be immersed, but we must be regenerated. How are we, poor mortals, to decide what we are to do or what we are to believe to secure our eternal salvation? All these Protestant congregations claiming to be the Church of Christ, yet all admitting and boasting, too, that they were founded by some man who had become dissatisfied with his former position or his former faith, say we must believe the Bible is the inspired word of God, while the Catholic Church, claiming to have been founded by Jesus Christ Himself, says, "You must believe the preaching of the ministers of the Church, not merely the records of the Scriptures, but also the sacred traditions handed down from Christ and His Apostles themselves, to the Church of the present day. If Christ said to Peter, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven,' and as the Protestant congregations claim the New Testament to be the inspired word of God, they are stopped from denying that He said so. Then, as the Catholic Church is the first church founded on the earth, that must have been the Church Christ founded on the rock, and no matter who or what that rock was. The Church founded then and there was the Church to which Christ gave the power to prescribe the means of salvation—to loose and unloose at its pleasure. No matter how these Protestants may kick at it, we can only say to them, as Christ said to Paul, 'It is hard for thee to kick against the pricks,' and no part of the Scriptures can lay any claim to be any thing more than they pretend to be, and that is simply a history of the sayings and assurances which took place with Christ and His Apostles while here on earth, and a few letters written by the Apostles explanatory of their sermons formerly preached to the people to whom these epistles were written; and the only reason Protestants or any one else has to believe them divine is because they have been canonized and enjoined on us by the Catholic Church. These Protestants may say the angel told John to write these things, etc. That is so; but the Revelations and these things that are written are not the Gospel which Christ commanded us to believe, because they were not written when Christ gave the commandment, for He Himself preached the Gospel long prior to any thing having been written, as He said, 'Go tell John the things ye do see and hear—the sick are cured and the poor have the Gospel preached unto them.'

The Gospel, then, must be the teachings of the Church, and, as there is but one Church—for Christ is not divided—the first Church founded by Christ was founded on that rock by Christ Himself, and, as the Catholic Church is conceded, even by the Protestants themselves, to be the oldest Christian Church on earth, that Church and that Church alone must be empowered with authority from Christ Himself to prescribe the means of salvation or to doom man to eternal perdition, because the book the Protestants claim to be the inspired word of God says so. And, although you may call the Catholic Church "mystical Babylon, the great whore, the mother of harlots and the abomination of the earth," it does not help you an atom; you are only spitting in your own face, because, if the Catholic Church is the mother of harlots, then her daughters must be the harlots, for she could not be the mother of harlots unless her daughters were harlots, and as all the Protestant denominations openly admit themselves to be the daughters of the Catholic Church, then, if the Catholic Church is the mother of harlots, her Protestant daughters must, of necessity, be the harlots, so all the Protestants gain by such an accusation is the gratification they can derive in pronouncing their own condemnation; you will, therefore, perceive that all the reason we can give for believing the Scriptures to be divine is, that they have been canonized and pronounced so by the Catholic Church, and as the Catholic Church is the church founded by Christ Himself, upon that rock, with power to loose and unloose at its pleasure, it must have authority to prescribe the means of salvation to the world, and we have the assurance of Christ Himself that whatever that Church does on earth will be confirmed and sanctioned in Heaven, consequently, if that Church teaches any errors to her members, those members will not be held responsible for believing those errors and obeying the Church, because Christ promised to bind in Heaven what that Church bound on earth and to loose in Heaven what that Church loosed on earth, and we have a plain duty to perform which no one need misunderstand but those who are willfully blasphemous, and who defy Heaven and the power of the Church to punish them. If Christ established a Church, with authority from Him to bind and loose what they pleased, then that Church has the authority to give us directions and commands, and by our obedience to their requirements we have the

assurance from Christ Himself that our salvation is sure, for whatever they bind on earth shall be bound in Heaven, for Christ said so. It is so recorded in the New Testament, which is a record of the sayings and doings of Christ and His Apostles while here on earth, and His command to go and preach is as binding on the Church to-day it was on the day He first gave the command to go and preach the Gospel to every creature, teaching them to observe all these things I have told you, and as all these things are not written in the Book, somebody must possess a knowledge of them or they could not teach them, and as the Catholic Church claims to hold them in the traditions, and professes to teach them as she derived them from Christ and His Apostles themselves, and as the Protestant Churches all claim to have been founded by some man, claim the Scriptures are of divine inspiration, and, as the Catholic Church is the first Church founded by Christ Himself, claims that, at the Council of Nice, the Church collected, compiled and canonized them, we, therefore, dissent from the view that they were originally given by the express command of God, and say the only authority we have for accepting them as divine writings is by the commands of the Catholic Church.

THE CHURCH IN THE UNITED STATES.

ST. BONIFACIUS, PHILADELPHIA.—We are pleased to state that next Sunday (to-morrow) morning, December 15th, the new and splendid Church of St. Bonifacius, corner of Mascher and Diamond streets, will be dedicated. The structure is a noble one, reflecting the greatest possible credit on the indomitable energy and zeal of Rev. John W. Gardemann, its efficient and respected Pastor. The church is immediately opposite Norris Square, and the neighborhood in which it is placed is thriving and prosperous.

The occasion of to-morrow will be one of more than ordinary magnitude with the German Catholic population, and there will, doubtless, be an immense turnout at the new church. There will be no late Mass at St. Peter's or Holy Trinity, and likely there will not be at the other German churches. The attending delegation from these will, therefore, swell the already large congregation proper to this parish. The various societies attached to the German churches will attend to their full strength, attended by bands of music, regalia, banners and other concomitants. The ceremony of dedication will be performed by Rt. Rev. Bishop Wood, assisted by his Vicars-General, and the Very Rev. and Rev. clergy of the Diocese. The sermon will be delivered by Rt. Rev. Augustus M. Toebe, Bishop of the Diocese of Covington.—*Standard*.

CITY UNION OF CATHOLIC BENEFICIAL SOCIETIES.—Unity is now the pervading sentiment among our society members, and whatever tends to its increase or promotion is availed of by our city societies. The good results of the introduction of the Irish Catholic Benevolent Union among our societies manifested itself in the co-operation of the societies attached to that Union in movements advantageous to the interest of the National Union. It was felt that a Union of the city societies, whether connected with the National organization or not, would be productive of much good, by insuring that unity of action so essential to the prosperity of societies of a benevolent character. Accordingly, the late temporary Union of eighteen societies, organized to properly receive the I. C. B. U. Delegates, at the close of its session, requested the National Secretary, Mr. Martin I. J. Griffin, to issue a call for a City Union. In response to the call so issued, a convention met on Sunday afternoon, at the Philadelphia Hall, when Mr. George White, of the Philadelphia National Catholic Benevolent Association, was chosen President, and Mr. Charles Fay, of Rev. Hugh McLaughlin Society, elected Secretary.—*Ibid.*

The basement of St. Peter's new church, corner of Sherman Avenue and Ohio Street, Allegheny, was opened for Divine service on last Sunday morning, at 10½ o'clock. Bishop Domenech officiated on the occasion. The main body of the church will not be completed for some time yet, but the Railway Company having purchased the old church, it was found necessary to prepare the basement of the new building for service, for the present.—*Pittsburgh Catholic*.

ST. MARY'S Church, Erie, is being renovated and embellished. The *Erie Gazette* says: "The vaulted ceiling is frescoed in blue and spangled with gilt stars, the work being suggestive of a blue overhanging firmament, fretted with golden fire." The various pillars have been ornamented at the apex with filigree work, and marbled. Although several hundred dollars have been expended, hundreds more must be added before the work is completed, according to the original design. A new altar is, eventually, to be put in, as well as the stained glass windows, modern seats, etc."

A CORRESPONDENT, writing from Urbana, Illinois, says: "Five churches have sprung up within a circumference of one hundred and fifty miles, all inside of five years, erected under the supervision of Father Fanning, whose labors were crowned, a few days ago, by the visit of the Administrator of the Diocese, who conferred the Sacrament of Confirmation, for the first time, on the Grand Prairie."

HIS GRACE, the Most Rev. Archbishop of Havana, being still kept in exile by the Spanish Government, four young gentlemen, destined for labor in his diocese, came to this city, recently, to receive Holy Orders, and were ordained by the Most Rev. Archbishop of New Orleans, last Monday, at St. Mary's Church.—*N. Orleans Morning Star*.

The Rev. Father Marco, Pastor of Saint Patrick's Church, Long Island City, near Brooklyn, has been instrumental in bringing many of our separated brethren into the faith, and has raised the district, which, three years ago, he found churchless, into a well-organized parish, with a fine church and a handsome parochial residence, which latter he has only just completed. The recent return of the anniversary of this truly

apostolic priest's birth was made, by his parishioners, the occasion of testifying their great love and respect for him and gratitude for the work he has done among them. Not the least interesting element of Father Marco's birth-day celebration was the gratitude of the Indians of Michigan, among whom several years of his life were spent, as manifested in the presents which the grateful sons of the forest sent him from their distant home.—*N. Y. Tablet*.

THOSE "LAZY" MONKS.—In Texas, New Mexico, Arizona and California, are found many grand mementoes of the zeal of "lazy" monks. Amid the solemn silence of the parched waste, temples of two centuries ago rear their time-beaten forms, eternal protests against the slanders of a creed illy understood, and a priesthood little appreciated, even by their own. Where else can be found, save within the Catholic fold, men who, for God's glory or the salvation of men, leave wealth, honors of men, behind to carry the Cross to the savages? Of these, the Jesuits and Franciscans stand pre-eminent. At San Xavier del Bac, Arizona, is a church built by the Franciscan Fathers, and afterward occupied by the Fathers of the Society of Jesus. Its age must be considerably over a century. It would fill a large book to give a detailed description of this church, standing in the finest style of carved wood-work. The high altar is one mass of ornamentation, most richly gilded, and the colors wonderfully preserved. Away up in the ceiling is a fresco, with moulded work, of the Eternal Father. There are the old confessionals, with perforated metal. The belfry has still four bells, but has been levied on for the Cathedral and the Sisters at Tucson, and also for Father Bourgade's church in Arizona City. The vestry is full of vestments, and vessels, and old books, dating back to nearly 1600.

THE NEW ST. LOUIS HOSPITAL.—The corner-stone of the new Sisters' Hospital was laid on last Sunday evening, by the Right Rev. Bishop Ryan. The weather was very unfavorable on account of the cold wind that was blowing. Also, the street cars had stopped running in consequence of the prevailing epidemic, and thus rendered it fairly impossible for many people to attend. Among the societies who participated, we noticed the Ancient Order of Hibernians, Roman Catholic T. A. & B. Society, Hibernian B. Society, United Sons of Erin B. Society, Mount Carmel B. Society, St. Malachy's and St. Theresa's T. A. & B. Societies, and the St. Louis R. C. T. A. & B. Society. We missed the usual splendid column of the Father Matthew Young Men's Society, the Shamrock and the Irish-American Benevolent Societies, and we regretted it much. Is it possible that they did not realize the grand work of mercy and benevolence that was being pushed forward. The solemn and interesting ceremony of laying the corner-stone commenced about three o'clock. Beside the Right Rev. Bishop Ryan, we noticed present Revs. P. O'Brien, F. P. Gallagher, F. Rolando, C. M. E. Fitzpatrick, F. P. McEvoy, F. Graham, of Springfield, J. J. McCabe and R. J. Hayes. When the ceremony was over, the last-named reverend gentleman, after begging the Bishop's blessing, delivered a beautiful and appropriate ceremony on "Catholic Charity," and was listened to with breathless attention. "Besides the four prominent marks of the Church's mission on earth," he proceeded to say, "that she had others no less conclusive, though indirect, and among them charity and mercy. It was to be the countersign of the elect of God, both in the children of Israel and those of later adoption, therefore, now it is vivid and bright as ever, and exhibits the beauty of Christ's own charity on earth. This charity and mercy was to be represented in commiseration for the poor as in her Divine Model who came not alone to redeem, but to guide and furnish in his own Sacred Heart a model for imitation. Those whom He foresaw He predestined to be made comfortable by the image of His Son, Jesus Christ." He then enlarged at some length on the tender and compassionate love of Christ, its activity and universality, recognizing neither Jew, Samaritan nor Gentile, and dwelt, in a most pathetic and eloquent manner, on the example of that love in the multiplication of the loaves and fishes, and the raising up of the son of the widow of Naim and of Lazarus.

Whatever virtues that adorned His Sacred Heart were to adorn her (the Church) likewise. Whatever He had He gave to Her. Whatever He was she was to be—"As the Father sent me I also send you." As He was the true light, she was sent to spread that light to all that come into the world. Especially did He give her mercy and love for the poor—that was the main thought of His life and working-spring of His actions.

This was always in the Church—she alone knew that true charity meant the recognition of Christ on His poor and destitute. It should spring from Faith and be anointed by Hope, otherwise it might be benevolence and sympathy—it had the tinkle of brass. He reviewed the fair and handsome adornments of man's natural character, as seen in the gift the of Corcoran, for advancement of science, of the infidel education of the masses of Peabody and of Steward for the houseless and outcast. The hands might be the hands of Esau, but the voice was the voice of Jacob. The Church of God could alone create that virtue, and outside the pale of that Church there is nothing that deserves the name. Discipline and national custom may change in the Church with time, but this virtue is still as fast within her as in the days of Paulus and of Lawrence. As an example of true charity, he took up the lives of those sisters consecrated to God in the service of the poor. Reviewed their early lives in the midst of wealth, oftentimes, of pleasurable associations and happy hours, but all was sacrificed to God's service, their educated intellect, their purity and innocence, their youth and beauty, in obedience to the words of Christ, "He that giveth up Father and Mother," etc., and again, "if thou wouldst be perfect, see what thou hast given to the poor, and come follow me."

It was a splendid effort on the part of the reverend gentleman, and was well delivered, being replete with passages of great pathos and eloquence. Want of space alone prevents us from publishing the sermon in full.

THE "Young Crusader" comes to us, with the new year, considerably enlarged and improved. It is now printed from larger type and on better paper than formerly, and is, indeed, a pleasant feast for the eyes as well as for the mind.

SPIRIT OF THE CATHOLIC PRESS.

AFTER giving a letter from Father BURKE, in which he relieves Mr. HAVERTY of the charge that he was the author of the note requesting the NEWSPAPERS not to publish Father BURKE's lectures, the *Irish American* says:

The foregoing confirms our impression (as stated in our article last week) that Father Burke himself had no desire to keep his lectures from that portion of the public whom they reach through the press. He was, evidently, unaware of the personal efforts made, from the beginning, by Mr. Haverty to prevent any thing like full reports being given by the newspapers; and, in giving his sanction to the circular in question, we have no doubt the Rev. gentleman was simply acting on the suggestion of the astute publisher, without being aware that, in so doing, he was actually accomplishing what was very far from his desires, as he states above. From the dictation of the "circular," we do not suppose it to have been the composition of Father Burke. "The hands, indeed, are the hands of Esau; but the voice is the voice of Jacob."

Now, with regard to the profit which the Rev. Father Burke (or rather his Order) receives from Mr. Haverty's sale of his book, the Rev. gentleman says that the settlement has been "most satisfactory;" and behind that declaration it is neither our desire nor our privilege to go. We may see an individual intercepting and seizing upon that which we know was intended for another; and we have a right to say that such a proceeding is wrong, and to condemn it as such. But if, after a stir has been made in the matter, the injured individual consents to accept half his just rights as full restitution in the matter, and declares that such a settlement is, to him, entirely satisfactory and equitable—that declaration effectually closes that branch of the discussion; and any further criticism of it by a third party would be not only silly, but impertinent.

With regard to the "generosity" of Mr. Haverty's conduct, the case is quite different. Upon that point we think we have a right to exercise our free opinion, and we shall take the liberty of so doing. We confess we can not see much generosity in Mr. Haverty's giving Father Burke twenty-five cents, where he puts a dollar to his own credit—especially when the work from which the unequal dividend is derived never cost him an hour's labor nor a dollar of outlay. The actual state of the case is, that Mr. Haverty, by very adroit representations, possessed himself of the reports of Father Burke's discourses which appeared in the *Irish American*, and turned them to his own account by pretending that he was publishing them for the benefit, exclusively, of Father Burke. By so doing, he prevented us from issuing them in book form, as we should, most unquestionably have done; for those reports have cost us thousands of dollars and an amount of personal labor such as we never before bestowed on any similar professional work. In thus helping himself to what was really our property, Mr. Haverty may have been actuated by some occult impulse of generosity which we are too obtuse to appreciate, but it must have been of the strongest possible character; for it is only a short while ago that he very coolly informed us that he had also appropriated our reports, published since the issue of the first volume of Father Burke's sermons, and was preparing to issue them in a second volume (which we see he has since announced). On our modestly intimating that we thought we had some rights in those reports, and would probably exercise those rights, some day, by publishing them ourselves, Mr. Haverty grew virtuously indignant, and informed us that, if we dared to do any such thing, he would have Father Burke come out on us, and "squelch" us, as he elegantly phrased it. As Father Burke may not be aware of the functions thus assigned him, we now make known what is expected from him by this gentleman, who has constituted himself the "power behind the throne." At the same time, Mr. Haverty unhesitatingly avowed that he had taken our reports, for his own use, and that he intended to continue to help himself to them whenever he felt so disposed—which, no doubt, was also generous on his part. Probably, we can not better illustrate the extent of this generosity, than by saying that, if we had gone on and published those discourses, the lowest royalty that Father Burke would have received from them would have been double what Mr. Haverty says he has given him; while the books would have been issued at a price that would have placed them within the reach of thousands of our people, where hundreds can hardly obtain them now.

THAT very worthy and ably-edited paper, the *Albany Reflector*, has a very excellent article on Catholic literature, from which we copy the following:

The influence of the literature of a nation, in the formation of the character of her people, can not be over-estimated. Since the invention of printing, it has and ever will exercise the most powerful sway in moulding the civil and religious character of nations; and especially in this enlightened age more than at any period of history, will its mighty influence aid in forming the destiny of nations. While the priest of the Church of God may labor with all the power he possesses to elevate, purify and Christianize the people of a country, if the literature of that people be Godless and without the spirit of religion, millions will be lured away by the insidious wiles of a system of unchristian schools and literature. The writings of Voltaire and other French infidels, whose elegant and attractive style drew the minds of the youth of France, undermined the Faith in the hearts of great numbers, and resulted in producing the saddest and bloodiest fratricidal conflict that ever disgraced France, and the Christian world was horrified when it beheld the Parisians worshipping the Goddess of Reason.

For two centuries following the reign of Henry VIII of England, English literature became the vehicle of calumny and misrepresentation of the Catholic religion, and it misled and prejudiced the English-speaking world against the Holy Catholic Church. The anti-Catholic spirit permeating nearly all English writings, till within the last fifty years, by its base falsehoods and insinuations against the one Holy Church of God on earth, has done more than every thing else to prejudice the American people against the Catholics. But, thank God,

He has, within the last half-century, raised up great Catholic scholars and prelates, who have begun to pour forth, in England and America, a literature filled with the spirit of truth and our Holy Religion, which is doing away, in the English and American mind, with much of this prejudice, and is drawing millions of noble-souled English and American Protestants to look favorably toward the Church, and countless numbers of their most learned men and women to seek repose in the bosom of the Church established by Christ upon earth. Among the literary productions of our day, none have gone forth creating a more wide-spread and deeper impression upon the people of the United States, in favor of the Catholic religion and truth of history, than the lectures of Father Burke, the great Dominican, whose burning words of truth against the calumnies of ages heaped upon Ireland and our Holy Religion, have been carried by the New York dailies and all the leading newspapers of this nation, to almost every fireside in this whole country. Millions of Americans have learned and read the true story, for the first time, in these lectures, of the terribly-persecuted Irish race, in whom dwelt the soul of the Catholic Faith. What a glorious fruit will these gems of literature and eloquence yet produce in the American mind? We refer to these lectures as an example of the power of Catholic literature, of a high order, for good. But we can not now stop to allude to the thousand instances of the bad effect of infidel writings upon individuals and communities, nor of the indescribable blessings that result from the study of Christian literature. Yet, we can not but remind our readers of their obligations to see to it, that they give such encouragement as they are able, to the promotion of Catholic productions of merit, including the best Catholic books and periodicals of the day; while they are bound to shun and discourage every Godless and infidel book and periodical, especially among those near and dear to them. How carefully should parents guard against the entrance of Anti-Catholic and corrupt books and publications, of every description, into their families. In our best Catholic colleges and seminaries, none of the ordinary unchristian publications of the day, either in form of books, pamphlets or newspapers, are allowed. How careful should all parents be in guarding their children against the pernicious effects of the rotten and corrupt writings of the times, and in using every effort to supply them with the best Catholic histories and biographies? Who of us can rise from the perusal of the life of any good Catholic prelate or priest, like Bishop Hughes or Father Matthew, without a better and stronger heart to do good, and a deeper love of God? Let not our young men, too, forget this glorious field for their talents and learning. Let them reflect that the production of finished and elegant essays and books in favor of the principles of our Holy Religion and the Eternal Church of God, will be their greatest glory living, and, when dying, their happiest consolation.

THE *London Tablet*, in commenting on the Bill against the Church in Prussia, noted by us in another part of this paper, and which we copy, says:

Unless a religious community can separate from its fold members who have ceased to belong to it, it is plainly impossible that it can continue to exist. If the pulpits of a church can be occupied indifferently by believers and unbelievers in the most sacred and fundamental dogmas, that church ceases to be a church, and becomes a debating society, if you please, but not an institution for the preaching of Divine truth for the salvation of mankind. If a church is denied the power of condemning error, it is denied its only *raison d'être* as a church. If the authorities of a church are forbidden to condemn error, this means that they are forbidden to be authorities. The German Government being fully aware of this fact, which is sensible to the meanest capacity, means, accordingly, to decree the suppression of Catholic Christianity when it forbids Catholic Christianity to be a teaching body, when it forbids heretical members to be excluded from the Church, when it orders that heretics and faithful shall be equally entitled to the name of members of the Catholic Church. We may say, indeed, that the right of excommunication is not only essential to the Church, but to every other corporation, lay or ecclesiastical, upon the face of the earth. The German Empire itself is no exception to the rule. If the German Empire did not possess and exercise the right of rejection, excommunication, separation, or what you will, there could be no German Empire. It is in the name of the right which the Empire possesses to keep itself distinct from, and uninvaded by, every foreign or hostile power, that a million of riflemen await the orders of General Von Roon. The poorest club could not be a club if it did not possess the right of exclusion from its body. The rights of association and excommunication are convertible and identical. It is not necessary to go beyond the simplest and most rudimentary notions to exhibit the monstrous injustice of the measures which the German Government has taken against the Church. Of course, in a special sense, Catholics must regard the doctrine of excommunication vital. The so-called Church which allows a doubt to exist upon a point of faith, which permits Baptismal Regeneration, the Holy Eucharist, or any other fundamental doctrine, to be indifferently taught or to be denied within its fold, has forfeited every title to the ecclesiastical character. The German Government is endeavoring, in special reference to the fundamental doctrine of the Papal Infallibility, to force, by pains and penalties, the Catholic Church in Germany to forfeit every title to the ecclesiastical character.

By the first section of the proposed law, it is declared that no priest is authorized to threaten or inflict any disciplinary punishment that does not belong to the exclusively religious sphere. This might mean all that the Catholic Church in Germany requires. It would, in any case, be interpreted to mean all that the intolerant Radicals of Germany demanded. It is, however, in Sections 2 and 4, that the sting of the new legislation is contained. By Section 2, a minister of religion is forbidden to inflict ecclesiastical censures in consequence of the performance of any act commanded, or the omission of any act prohibited, by the State. As the acknowledgment of the right of heretics to Catholic Communion is expressly enjoined by the State, it becomes punishable to treat even the profanation of the Sacraments as an act deserving of ecclesiastical censure. By Section 4, it is precisely laid down that no person is to be excom-

municated by name. A Friedrich or Wollmann, nay, a Luther or Calvin, might continue for years to direct his calumnies and denunciations against the Catholic faith, and yet it is to be penal to name the disturber of the Church's peace, under the penalty of "imprisonment for two years, or a fine of a thousand thalers." To compel the Church to maintain false teachers within her bosom, to hand over the faithful congregations to the influence of false or suspected teachers, this is evidently the aim of the persecuting edict.

A single illustration is sufficient to show the barefaced unfairness of the proposed law. The bitterest Jansenist or Döllingerist might, with perfect impunity, and in the grossest language, describe the Church as corrupt, and faithless, and dishonorable; but the most pure, and true, and high-minded pastor is not to describe the Jansenist or Döllingerist as no longer belonging to the Church. All license is to be guaranteed to the rebel and the slanderer, but every liberty is to be denied to the Church which he attacks. We have not, as yet, seen many comments in the Protestant press on this shameful measure. We do not remember to have noticed so much hesitation before in reference to Prince Von Bismarck's assaults against Catholic liberties. The observations which have appeared are generally marked with caution when they do not express condemnation. May we hope that the thick-and-thin admirers of Neo-Germanism are shocked at last by this culminating proof of the justice and "liberality" of these favorites? Meantime, the cry of indignation is re-echoed from province to province throughout the Catholic half of Germany. It is for this, then, that Catholic blood was poured out so lavishly on the fields of so many terrible combats. This, then, is the result of the fair pledges of peace and freedom which Prussia proffered to her Catholic allies in the hour of Prussia's need.

NOTES FROM IRELAND.

AN enthusiastic meeting of the Home Rulers has been held in the Court-house, Londonderry, recently. Captain McCartney, D. L. J. P., Lisnure Castle, County Antrim; Mr. Biggar, the Home Rule candidate; Mr. Ferguson, Glasgow, and two gentlemen from the Belfast Association, addressed the meeting. One speaker, Mr. Ferguson, observed that they would treat Pallas as they did Justice Barry—chase him from town to town, and let him find no seat in Ireland. The proceedings were very orderly, and unanimity prevailed. An effort has been made, but unsuccessfully, to effect a compromise between the Conservative candidates.

A LARGE public meeting of tenant farmers was held in Anthy, lately, for the purpose of forming a defense association, with a view of opposing the attempt of the Duke of Leinster to force upon his tenants the acceptance of leases depriving them of the benefits of the Land Act. The speakers expressed grave disappointment and discontent at the working of the Act, which was alleged not to have afforded the protection expected from it; and one gentleman demanded that the Ulster tenant-right should be made general throughout Ireland. Another speaker insisted upon fixity of tenure at fair rents. The action of the Duke of Leinster was strongly censured. Mr. Robertson charged his Grace with trying to nullify a bill which his son, the Marquis of Kildare, was sent into the House of Lords to support, and for which he had voted himself. The same gentleman remarked that the Duke, in seeking to lay hands on the property of the tenants, was teaching principles of anarchy and disorder, and was inciting the people to set the rights of property, law, and good government at defiance.

So great is the distress caused in Waterford by the dearth of coal that the citizens have felt it incumbent on them to take immediate steps for relieving the wants of the poor. A meeting was lately held in the Town Hall for the purpose of organizing a coal fund, and subscriptions to the amount of £100 were received.

AMONG the many lasting benefits conferred on the Catholic men, young and old, of Belfast, by the Mission of the Redemptorist Fathers, says the *Examiner*, perhaps the most lasting and the most salutary is the establishment of the Confraternity of the Holy Family. United together in one common bond of fellowship and communion of prayer, the members of this sodality, consecrating themselves, their intentions, and their every day acts to the service of God, and following up the admonitions received at their consecration, and praying in common with the General Confraternity established all over the world, thus draw down upon them special graces and blessings to preserve them from sin, and guard them through the many and alluring temptations which constantly beset them in the world. With this object, the good Redemptorists, knowing too well the dangers to which human weakness is every day exposed, have established the Confraternity of the Holy family in Belfast, and their labors and exhortations in this respect are happily bearing good fruit.

THE little churchyard of Castletown has received, among its silent inmates, all that was mortal of a noble and true Irishman, Mr. J. P. Lennon, Park Street, Dundalk. Deceased left his native town some time ago for Dublin, where he commenced the study of the law; but his health, which had previously been delicate, soon gave way under the severe mental labor which that study necessitated, and, although he struggled long against his malady, he was obliged to succumb, about three weeks

ago, to disease of the liver, which terminated fatally on Friday, the 18th ult. Mr. Lennon was gifted with many rare qualities. He was a ripe scholar, an accomplished gentleman, a steady and uncompromising patriot, a deep thinker, a graceful writer, a brilliant and persuasive speaker, and all his talents he generously devoted to his country.

THE public, especially those who have the opportunity of an occasional visit to Queenstown, says the *Cork Examiner*, watch the progress of the Cathedral with great interest. Its prominent site, almost the first object which is destined to greet the eye of so many travelers on their first arrival from the New World, its character as the Cathedral of a great diocese, and the fact that it has been founded, and, as we fervently trust, may be completed, by the patriotic Bishop of Cloyne, naturally stimulate an anxiety to see it advance.

A LARGE meeting of the Catholics of Belfast was recently held in St. Mary's Church, to take steps to erect a Catholic Institute for Belfast. His lordship, the Most Rev. Dr. Dorrian, occupied the chair, and the building was filled with the gentry, merchants, and people belonging to the Catholic community. A subscription-list was opened, which, when the meeting terminated, had amounted to £1,230. The meeting was ultimately adjourned until the plans, which are being prepared by the architects, are ready for inspection.

It is with a deep regret, which is sure to be shared by the Catholic people of Belfast, that we (*Examiner*) have to announce the death of Brother B. Sheils, of the Christian Brothers of this town. The sad event took place on the Feast of the Presentation of our Lady, after a severe and protracted attack of rheumatism. It is a curious, but happy coincident, that he breathed forth the breath that had been given him by his Maker on the sixth anniversary of his entrance into religion. A native of Dublin, at the early age of sixteen he consecrated his life to the service of God and the propagation of His truth among the Catholic youth of his country; but at twenty-two his task was finished upon this earth.

GENERAL EUROPEAN NOTES.

WE glean, from the *London Register*, the following notes, indicating the state of affairs in the several countries of Europe:

IRELAND.—The proceedings in Dublin on Tuesday claim for Ireland the first place in our notices of the topics of the week. The inauguration (to use a current phrase) of the Catholic Union of Ireland on that day, by a public meeting in the capital of the kingdom, is, indeed, an event which must fill the heart of every Catholic with joy. There was no huggemugger about the institution of that Catholic Union, no miserable *cliquerie*, no paltry coterie work, no wretched demarcation of classes and nationalities. It was inaugurated upon the broad, bold, popular basis of that grandest confederation that was ever formed—the historic Catholic Association. Of its objects, the resolutions adopted by the meeting, and the speeches of the movers and seconders of those resolutions, and of the noble Chairman, leave no room for doubt. These objects are to oppose, in conjunction with the Catholics of Christendom, the persecution of the Religious Orders, now revived with fury in Germany and Italy; to resist the attempts of any parties to interfere with the authority of the Church, and of the parent over the education of Catholic children, and to employ every legitimate means for the restoration of the Temporal Power of the Pope. Each one of these objects must command the cordial sympathy of every Catholic worthy of the name; and though there could be no question as to the feeling in Ireland respecting them, it is of immense advantage that an Association should be formed there for the energetic advancement of each. In no other country on earth have the Religious Orders always enjoyed more popular esteem than in Ireland; in no other country has devotion to the Holy See been more unwavering, more heartfelt, more thorough; in no other country have greater sacrifices been made for the preservation of souls from the sins of heresy and schism by a sound Catholic education of youth. Each of these three objects of the Irish Catholic Union is, at this moment, the butt at which the heaviest and most destructive shells in the arsenals of infidelity, heresy and anarchy are discharged; and it will require the sustained and well-directed force of united Catholicity to defend and protect them. That Ireland will do her part valiantly in this noble fight for right and justice, and truth and social order, may be taken for granted; and, fortunately, the part she plays in the conflict is of immense importance, owing to a providential combination of circumstances to which we shall, at this moment, merely allude.

PRUSSIA.—The Imperial Crown Prince has been dangerously ill at Carlsruhe, where he stopped for a few days' visit to his sister, the Grand Duchess of Baden, on his way to join the Princess Royal and his children

in Switzerland. We have much pleasure in announcing that the Prince is now out of danger, and we own that our feeling in his regard arises not only from the circumstance of his being the husband of our own excellent Princess, whose kindly sentiments toward Catholics are very different from those of her sister at Darmstadt, but also from our recollection of the many favorable things we have heard said of him by Frenchmen, who say that, of all the German Princes who were engaged in the war with France, the Crown Prince of Prussia is the only one who returned home with a clear conscience and clean hands. Where he commanded, there was strict discipline, and no looting, and the inhabitants were neither insulted nor plundered. The "crisis" in the Prussian Government still continues; that is, the question as to the final issue of the Counties Government Bill is not yet decided. We presume it will become law in its moderately modified form; but that will not save the House of Peers from degradation. Forty new Peers, at least, are to be pitchforked, consisting, no doubt, of respectable land-owners and officials; and, as these Peers will be slaves of Bismarck, it may be easily concluded how they will vote upon all questions on which the Chancellor desires their concurrence.

SPAIN.—The illness of King Amadeo was much more serious than the government allowed to transpire. The attack of rheumatic fever was a very sharp one, and for twenty-four hours the hope of his recovery was very slight. He is now convalescent, and it is to be hoped that his recovery will be completed. His father and brother we abhor; with his own rule in Spain we have no sympathy, though of him it must be admitted that he is not, like his profligate father, a robber-king and a base usurper. He is in Spain at the invitation of the Spanish Cortes, and he has, on the whole, conducted himself well since he arrived there. But the revolution which brought him to Madrid was, in every respect, infamous; and we can have no sympathy with thrones so founded, or with dynasties so created. We hear no more about the impeachment of Sagasta. It was a shabby piece of revenge. The conscription for the army has caused much irritation throughout the country, and in Madrid led to some disturbance of the public peace. In the provinces, what between Carlists, Republicans, and brigands, traveling is attended with great peril. The brigands rob the unfortunate passengers, and the partisans endeavor to destroy them by undermining bridges and tearing up rails as trains are passing.

FRANCE.—There is really a political crisis at Versailles; still we hold to our impression that it will not end in an explosion. As intimated last week, M. Thiers accepted the invitation of what is called the Kerdrel Committee, and attended one of their sittings, to give and receive mutual explanations. But they could not come to an agreement, even by compromise, and on Tuesday, M. Batbie, the chosen reporter of the majority, read in the National Assembly, which was very full, the Report of the Committee. It began by a very complimentary acknowledgment of the great services rendered to France by M. Thiers, and an emphatic repudiation of the notion that Mr. Kerdrel's proposition had in it any thing of a hostile demonstration against the chief of the Executive, as well as a declaration that the Committee themselves were actuated by good will toward M. Thiers, and by a sincere desire for conciliation. It then declares that France bestows her confidence upon the National Assembly and the President of the Republic in combination, as the conservators of order, and the guardians of the honor and the interests of the nation. "We know," it says, "that, above all things, France desires unity among those to whom, on the same day, and by the same vote, she confided her future." This sentence is a plain intimation to M. Thiers that his fate is linked with that of the Assembly, and that a dissolution of the Assembly means and implies a termination of the authority of the President. Indeed, the report says distinctly, and in plain terms, that the idea of dissolving the Assembly has found no favor with the country, and it significantly adds that "public opinion, as represented by a great majority, implores the Assembly not to evade the burden of public affairs." The Report explains the motive for presenting the Kerdrel proposition. The proposition was the consequence of the passage in the President's Message which spoke of the Republic as the regular and legal Government of the country, a remark which alarmed the majority as a repudiation of the Bordeaux compact. They were grieved and alarmed to see the Executive abandon its impartiality and throw all its force and influence in one direction; to behold "the authority created by the Assembly" place the power of that authority at the disposal of a party which constitutes a small minority, consisting of the eternal disturbers of social order. The report reminded the Government that, in the majority, there is a large section who still retain their monarchical principles, though suppressing their expressions for the sake of France, in order to effect that unanimity which the convalescent nation now so much

needs; and that, in the opinion of those members of the Assembly, the Republic, if established at all, ought to be established only by the force of events, as is the case with the national institutions of England. Acknowledging that, in his Message, M. Thiers proclaims the sovereign power of the Assembly, the report observes that grave apprehensions were nevertheless excited by the tumultuous cheers with which it was received by the Radical party, who, the report says, now form a "league of destruction, and are trying to seize on power and establish, in France, the home of a European revolutionary propaganda, without the slightest regard to the danger which France would incur of being involved in a fresh war by their advent to power." After a vehement attack upon the Gambettists—whom the Report stigmatized, not as a party, but as the disturbers of all parties, and the enemies of order—and a personal attack upon Gambetta himself, for his Grenoble speech, the report proceeds to explain the difference between the majority and the President, to whose frequent and irregular exhibitions in the Tribune the Committee trace much of the difficulties that have arisen. M. Thiers desires a Second Chamber as preliminary to the other organic changes which he thinks necessary. The Committee don't object to a Second Chamber, but they object to give its institution precedence over other changes. They require the immediate establishment of the proper relations that should subsist between the Chief of the Executive and the Assembly, where he should never appear, unless under special circumstances, and the establishment of a responsible Ministry. Now, when the acts of any Minister are questioned, M. Thiers flies to the Tribune and screens the Minister by his panoply. This is intolerable, and demands immediate rectification. The reading of the report was remarkable for the wonderful silence observed on the antagonistic benches. The Right, conscious of their majority, made no manifestations of feeling, and the Left were kept in check by their leader, who evidently has an understanding with M. Thiers. During the denunciation of himself, the fiery ex-Dictator was silent as the grave, though his countenance betrayed the inward torture he was enduring. At the conclusion of his reading, the reporter demanded that the report should be considered either then or the next day. This was opposed by M. Martel, a member of the minority on the Committee, who proposed that the matter should be deferred until Thursday, to which M. Batbie assented; but the Duc Pasquiere having objected, a division was taken, when M. Martel's motion was carried by a majority of 356 to 332. But this does not at all settle the questions at issue between the majority and the President. To go on without a serious conflict, one or the other must give way. Will either do so? It seems very improbable.

TURKEY.—The Sultan's idea of changing the law of succession in favor of his own son, and to the wrong of his nephew, is, it seems, becoming more widely understood, and the objections of the Mussulmans to it are increasing as the circumstance is becoming more generally known. If pushed too far, it may lead to a revolution and sanguinary consequences. The Greek clergy and population at Jerusalem are at issue with their Patriarch, whose deposition they demand as a punishment for his refusal to approve of the proclamation of the Bulgarian schism. The Turkish authorities, apprehending a conflict more serious than that of opinions, have taken measures to prevent a riot, and placed the Greek quarter of the city under military supervision.

VARIOUS NOTES.

THE Prussian Government does not share in the skepticism of Professor Tyndall about the efficacy of prayer. It has been frightened into a state bordering on frenzy, because public devotions to the Sacred Heart of Jesus have been ordered in a pastoral of one of the German Bishops, to obtain Divine protection for the Church in its hour of suffering. The political augurs of Prussian Liberalism have detected in these prayers and hymns a large amount of latent treason, which, if not resisted immediately, says one of their organs, will cause the humiliation of the Emperor before the Pope and the Bishops, from Almighty God, and bring about a second journey to Canossa. As Bismarck suppresses every power hostile to his plans for the management of Germany, an edict is in order for the punishment of Heaven, if it accepts and answers the prayers of the German Catholics. "Such prayers," says the *Cologne Volkszeitung*, "are highly dangerous to the State, and the Priests are at the bottom of it all. Therefore, the State is bound to replace the ecclesiastical superintendents of the schools by laymen, and thus prevent the schoolmasters, at least, from taking part, by organ-playing and singing, in such agitation against the State." In many places in Germany this removal has been carried out. The police can silence the organs, but it is quite another thing to silence the heart. The proscriptions of Bismarck will fail to reach it.

At the opening of the Bethel Fair, one of the orators intimated, in a glow of compliment to the unsectarian character of the institution, that Catholics had taken an active part in assisting it. We hope that no Catholic is so callous in conscience, and so lost to all self-respect, as to help this soul-slaughtering establishment—this infamous den of Souperism, where poor Catholic children are enticed to deny their faith, for food and clothing. We do not believe that there is any Catholic among us who would coöperate in this work. It is charity to feed the hungry and clothe the naked—but charity disappears, when the faith of a soul is demanded in exchange for these gifts.

RECORD OF GERMAN PERSECUTION.

SUPPRESSION OF THE URSULINE CONVENT AND SCHOOL AT KALVARIENBERG, NEAR AHRWEILER.

THE civil authorities of Aix-la-Chapelle have signified to the town of Ahrweiler, or rather to the municipal authorities of the town, that they are to refuse the Sisters permission to stay any longer either in the mother-house at Ahrweiler, where they have a girls' school for the bourgeoisie and one for the poor, or at the Convent on the Kalvarienberg, (Hill of Calvary) just across the River Ahr, within sight of the town, where they have a boarding-school for girls of the higher classes. The municipal authorities are ordered to replace the Sisters by secular teachers. The school will certainly lose nearly all its pupils, as many, indeed most mothers on the Continent—as is known to all acquainted with the subject—are willing to send their girls to a convent school, but will on no account allow them to go to a secular boarding-school. And no one who knows what such schools are, or any thing of the relative discipline of the two systems, will dare to say that the parents are not right in their decision in this matter.

OFFICIALS IN GERMANY FORBIDDEN TO BECOME MEMBERS OF CATHOLIC UNIONS.

The *Germania*, of the 21st November contains the following communication from the Central Government to the district of Aix-la-Chapelle, which the local civil authorities have caused to be distributed to all functionaries. Our asterisks merely supply the place of the innumerable repetitions in the wearisome official German style.

"AIX-LA-CHAPELLE, 13 November, 1872.

"By our rescript of the 7th of this month, we have provided the civil administrator of this district (Kreis-Land-Räthe) with proper instructions regarding the German Catholic Union, founded in Mayence, and regarding the 'Wanderversaum-lungen' (travelling meetings, literally, i.e., meetings called all over Germany by certain of the Council of the Union, who are empowered to convoke and preside over meetings in all the principal towns of the German Empire) . . . which undoubtedly have displayed tendencies of enmity to the Government. At the same time we have signified to the said authorities . . . to bring immediately to our notice any cases in which individuals who are either directly or indirectly in the service of the State have taken part in this agitation, which is inimical to the Government . . . You are requested to bring under the notice of the parish-priests in your official district, who are members of the School Board and Directors of schools, as also of those who are local school-inspectors, and of all school-masters or teachers, that their entry into any such bodies as the Mayence Catholic Union, as also their presence at the said meetings, both of which pursue ends opposed to the wishes of Government and are at enmity with the State, are forbidden to them by their official position, as is indeed also the taking part in any such movements. You are to impress on the said officials . . . most positively, that they must not take part in these movements which agitate the people, and must hold aloof from all such efforts. Also you are to intimate to the school-masters and mistresses, and to the teachers, that they are to refuse all participation in the spreading of writings and works which are in opposition to the Government, amongst schools and school-children.

"To the Catholic Inspectors of Schools, Royal Central Government, Division of the Interior."

The same order has been sent to the District Government of Trèves and others.

ACCUSATION OF HIGH TREASON WITHDRAWN.

The accusation of high treason brought by the Government against Freiherr von Schorlemer-Alst, to which we alluded some time ago, has been withdrawn. The accusation, as our readers may remember, was founded on a certain speech made by Freiherr von Schorlemer-Alst at a Catholic meeting, so that the "mountain in labour" has not even brought forth a mouse.

MEETING OF CATHOLIC ELECTORS AT COLOGNE.

In spite of torrents of rain and a piercingly cold wind, this meeting, held on the 20th November, by the "Constitutional Party" (Verfassungs-Partei) in the Dom-Hotel,

was attended by such crowds of people that even the very large hall used for the purpose could hardly contain all those present. Herr Baudri, the President of the Catholic Union of Cologne, opened the proceedings by reminding his hearers that on "that very day, (the 20th November) 25 years back, their Archbishop, Clement-Augustus, [von Droste-Vischering] had been dragged to the fortress of Minden and there imprisoned." The speaker then gave a rapid *résumé* of all that the late King of Prussia, Frederick William IV, had done for the Church, and how, by his laws, peace had been restored among his people. Then had followed "years of peace and prosperity for Prussia, the fruit of the harmony existing in the relations between Church and the State, and those years had made Prussia great." . . . "Now things are changed," proceeded the speaker, "the modern State will not accept the blessings of the Church, and the Church is to be annihilated, especially as regards the influence in the schools. The future would teach whether such views were really for the good of the State. . . . The expulsion of the Jesuits was another act of violence, and an attack on the rights of the Catholic Church; the new German Empire had driven the members of this order, innocent and unheard in their own defense, out of the Empire, although the whole Catholic population disavowed and execrated such a proceeding, which was the work of a Parliamentary majority, known to be inimical to all religion. No one had listened to the voice of the Catholic people of Germany—no one had deigned to regard the wishes of fifteen millions of German citizens." Finally, the speaker proposed an address to the Landtag (Diet) on the subject. The address was then read by the Secretary of the meeting and adopted, amidst thunders of applause. The proceedings were closed by a very good speech from Herr Fraussen, the substance of which was a defense of the Jesuits, whose expulsion, the speaker said, amidst violent applause, "was an offense against the right of every German citizen to live peaceably in his own home; against the right possessed by, and guaranteed to, every German, not under a criminal sentence, of traveling at will throughout his own country; finally, against the right of combination—all of which rights had been guaranteed to every Prussian and every German by two successive charters." The speaker expressed his deep admiration for the behaviour of the Jesuits, and of all the Religious Orders, during the war, and went on to say that he had learned to know them "on the battle-field, and in the field-hospitals at Metz, and in many other places." "There," he went on, "was where I learnt to love and admire the Jesuits, as all did who saw them at work. . . . And where, during those troubled days, were the heroes who now cry most loudly for the banishment of the Jesuits? Quietly sitting by their own firesides, and perhaps studying the Order in novels. But justice will prevail sooner or later, even in Germany, and then we shall see our beloved Fathers again. Our love and respect will follow them into exile, and their lessons will remain firmly impressed on our hearts. And as we are all one in this esteem and veneration for the good Fathers, I beg of you to join with me in sending a 'Hoch' from German soil after those who are banished from it—to the Jesuits a 'Hoch!'" The speech was apparently, says the German paper of 22d November, from which we take the following account, to the taste, and expressed the sentiments of the whole enormous audience; for the cheers were such as are hardly ever heard, and did credit to both the lungs and sentiments of the electors of Cologne.

LAW AGAINST THE EXERCISE OF ECCLESIASTICAL DISCIPLINE.

This much-talked-of law is now on the table of the Prussian House. The law itself, set apart from the "considerants" which follow it, is in six paragraphs, which run as follows, though we have here and there inserted asterisks to supply the place of needless repetitions:

"We, William, by the grace of God King of Prussia, etc., do order, with the consent of both Houses of the Diet of this Monarchy, for the whole of said Monarchy as follows:

"SEC. 1. No minister of religion is authorized to threaten any citizen with disciplinary or corrective measures, or to proclaim them subject to the same, unless the said measures either belong to the purely religious domain, or merely concern the withdrawal of a right granted within the Church or the religious society of a citizen, or his exclusion from the same.

"SEC. 2. No minister of religion is authorized to threaten a citizen with even legally admissible disciplinary or corrective measures, or to proclaim him subject to the same, if the said penalties are incurred in consequence of an action . . . ordered . . . or necessitated . . . by the laws of the State, or the commands of the civil authorities within their province. He is also equally forbidden to use the said disciplinary . . . measures for the purpose of preventing the committal of such an action (i.e., one ordered by any civil authority).

"SEC. 3. No minister of religion is allowed to use

. . . the said . . . measures, because citizens have exercised their rights as electors in a certain way, or have not exercised those rights in other ways. He is equally forbidden to use . . . the said . . . measures, in order thereby to bring about any special ways of exercising or not exercising the aforesaid electoral or municipal rights.

"SEC. 4. No minister of religion is allowed to make public . . . any of the said . . . measures, if therein any citizen is designated by name.

"SEC. 5. Any one acting in contradiction to the regulations contained in sections 1 to 4 will be punished by a fine not exceeding 1,000 thalers, or with a maximum of two years imprisonment. This penalty can be accompanied by loss of all rights to the holding of public offices, including ecclesiastical offices, this last penalty to last from one to five years. An attempt even to act in a manner contrary to the said regulations is punishable by law.

"SEC. 6. All persons are considered as ministers of religion in the sense of this law, who are acting as religious representatives, or ecclesiastical officers, or officials, or as priests, in either the Evangelical or the Roman Catholic Church, or in any other religious body."—*London Tablet*.

THE VERDICT.

WENDELL PHILLIPS ON FROUDE.

ON Tuesday evening, Dec. 3d, Wendell Phillips lectured on "Inferences from Froude" to a full house, in Tremont Temple, Boston. On the stage were William Lloyd Garrison and other distinguished gentlemen. The audience was one of the most cultured that has assembled in the Boston Lyceum courses this season. Mr. Phillips, on being introduced, said:

LADIES AND GENTLEMEN:—I am to offer to you one or two suggestions touching Mr. Froude's lecture on the relations of Great Britain and Ireland. He said he came here to argue his case before the American people as a jury, and in my narrow way, I wish to use the hour you lend me to-night in rendering a verdict. It was a great privilege to hear an English scholar's view of these critical relations between England and Ireland; it was a theme deeply interesting to every student of English literature and politics, and the interest was deepened into gratitude when with generous purpose he gave the receipts of these lectures to the sufferers by our great conflagration. I was gratified, also, at the channel which he chose for his address to the American people—the lyceum. It was a marked recognition of this new form for the public discussion of great national questions; it was a compliment, well deserved, to the impartiality and intelligence of the audiences which make up the great American lyceum. Of course, being Froude, it was brilliant and picturesque in narrative, graphic, instructive, and if he did not bring us many new facts, at least in the manner in which he told old ones he revealed the mood, the temper of mind, with which England looks at the question to-day, and that of itself is a great revelation. Horne Tooke said once, when Gibbon wrote his autobiography, that a man who had any thing to conceal ought to do any thing rather than write his own life; that he should beg his worst enemy to write it before he trusted the unconscious betrayal of what he would have been but too willing to conceal. So I think in the mode, in the stand point, in the whole inspiration of these fine testimonies to the relation of Great Britain and Ireland, we have the latest, and the most authentic, and the most trustworthy declaration of the mode in which the leading Englishmen of to-day regard the Irish question. We all had reasons to expect

A SCHOLAR'S TREATMENT;

to expect that he would bring order out of chaos, that the tangled web of this Irish history which has confused all students and puzzled the most patient inquirer, would be straightened out and cleared up. For one, I never expected the exact statement, the close narrative, the logical, sequence, or the instinct of the historian, for I think it can not be said that Mr. Froude has ever written any thing that deserves the name of history. Fairly judged, he is a fervid, brilliant and earnest writer of party pamphlets, and grouping together these whole fine presentations of the Irish question, after all, they are so discordant, so partisan, so fragmentary, so one-sided, that it only runs in the line with the character of his whole literary work. If he had not had occasion to name frequently the O'Connells, the O'Neills, the Fitzgeralds, the Geraldines, the Clairs and the Desmonds, I should hardly have known, as I listened, that it was an Irish story. In my hasty way I have had occasion to study somewhat at length the history of Ireland in its relation to the British Government, and I confess, with the exception of the dates and the names, I should not have recognized the picture which the brilliant essayist drew. I remember once Mrs. Butler read for us a striking extract from *Marmion*. I have declaimed it, listened to it, sung it and crooned over it a hundred times, and when I heard it announced it seemed to me it would be but a tame piece to listen to; but when the deep, studied and unequalled voice, and that soul that permeates all her public readings, gave me the piece anew, I thought I had never seen it at all. So, when I listened to this history of Froude's, taking out the names and the dates, I did not recognize the story. No doubt, it was fair enough to England. With rare justice, he painted her as black as she deserved. That is honestly to be said. But having given one broad, liberal black pigment to the whole canvas, he took it all off and brightened up the lines. As it was said of Sir Joshua Reynolds, that he would proclaim an artist the first of painters, and then in detail deny him every quality of the artist, so Froude, having told us, in a sentence of marvelous frankness, that Elizabeth was chargeable with every fault that a ruler could commit, that she lacked every quality of a worthy ruler, went on, piece by piece, to say that in no other possible way but the one she did could she have met the exigencies of her reign. Then, when you turn to Ireland, every statement, I think, or

THE ENGLISHMAN IS FALSE ;

false in this sense, that it clutched at every idle tale which reflected upon Ireland, while it subjected to just and merciless scrutiny every story that told against England. He painted the poverty, the anarchy, the demoralization, the degradation of Ireland for the last three centuries, as if it stood out exceptional in Europe—as if every other kingdom was bright, and this was the only dark and disgusting spot on the continent; whereas he knew, and would not, if questioned, have denied, that the same poverty, the same reckless immorality, the same incredible ignorance which he attributed to the population of Ireland was true of France at that day, true of England at the same period, truer still of Scotland at every date that he named. And then, when he came to the public men of Ireland, he painted them monsters of corruption, steeped in the utmost subservience, in the most entire readiness to traffic for votes and principles, when he knew that, all that being granted, these men were only toiling and pining in their narrow capacity to lift themselves up to the level of the corruption of their English brothers. He painted every leading Irishman but Grattan either as a noisy demagogue or a childish sentimentalist, and even Grattan, when he had said that he was honest, he finally ended him by painting him, as a simpleton. I know that you can pick out of his lectures here and there, a just sentence of acknowledgment; but I am endeavoring to give the result of all the discourses—the impression that would be left on the patient listener after hearing them all. Now, it seems to me that all this indicates the partisan, the pamphleteer, the pleader of a cause; not an impartial searcher after a great truth or the generous and frank acknowledgment of a great national error. Some men were surprised that an Englishman should bring to this country a question apparently of so little interest as the relations of Ireland, but it would be only a superficial thinker that would be led into that mistake. The relations of Ireland are the gravest,

THE MOST IMPORTANT FEATURE

of England's political life. Eight years ago I was hissed in Cooper Institute for having said that England was a second-rate power on the chess-board of Europe, but to-day her journalists have ceased to deny the fact, and are engaged in an explanation of why she is so. And the two great influences which have made her fall from a first-class power are the neglect and oppression of her own masses and seven centuries of unadulterated and infamous oppression of Ireland. Mr. Froude told us, with epigrammatic force and great truth, that the wickedness of nations was always punished; that, no matter how long Providence waited, in the end the wickedness of a race was answered by the punishment of their descendants. England has held, for seven centuries, to the lips of her sister Ireland a poisoned chalice. Its ingredients were the deepest contempt, the most unmeasured oppression, injustice, such as the world hardly ever saw before. As Mr. Froude said, Providence to-day is holding back that same cup to the lips of the mother country, which has within a dozen years felt the deep punishment of her long injustice to Ireland. Ten years ago, when Germany pressed to the wall the small kingdom of Denmark, which gave to England her Princess of Wales, England longed to draw her sword; when, two years ago, Bismarck snubbed her in the face of all Europe, again and again insulted her, smote her actually in the face, England longed to draw her sword, but she knew right well that the first cannon she fired at any first-rate power, Ireland would stab her in the back. Checkmated, she can not move on the chess-board of the great powers, and one of the great causes of this crippling of her powers is the Irish question.

I do not wonder at all that the thoughtful Englishman should long to explain to the world, if he can, how the steps by which his country has been brought to this step have been inevitable, that by no wit of statesmanship, by no generosity of high-toned and magnanimous honor, could she have avoided the path in which she is treading. If Mr. Froude could make out that proposition, if he could convince the world, through the American people, that England accepted the inevitable fate which the geographical proximity of Ireland had entailed upon her, it would have gone half-way to wipe out the blot on his country's fame. I do not wonder he should make the attempt. I believe that instead of England's having conquered Ireland, that in the true, essential statement of the case, as it stands to-day,

IRELAND HAS CONQUERED ENGLAND.

She has summoned her before the bar of the civilized world to judge the justice of her legislation; she has checkmated her as a power on the chess-board of Europe; she has monopolized the attention of her statesmen; she has made her own island the pivot upon which the destiny of England turns, and her last great statesman and present Prime Minister, Mr. Gladstone, owes whatever fame he has to the supposition that at last he has devised a way by which he can conciliate Ireland and save his own country. But in all the presentations of the case it seems to me that our English friend has been a partisan and not a judge. Let me illustrate in one or two instances what I consider the justice of this charge. The population of Ireland, previous to 1811, is wholly matter of guess. There never was a census till after this century had opened. Sir William Pettie, Fynes Morrison, the secretary of Lord Mountjoy, and others, have formed an estimate of the different periods of the population of Ireland. Now, what I charge as a proof of partisanship is that whenever it served his purpose to adopt a small guess in order to excuse an English injustice or to bear hardly down on the critical condition of the Irish, he has always selected the smallest possible estimate. Whenever it served his purpose, on the contrary, to exaggerate the moral inefficiency of the Irish people, the divided councils, the quarrelsome generations, the totally inefficient race, compared with some interval of English rule, he has always adopted the largest guess. For instance, the historian's estimate of the population of Ireland was made about the year 1600, the beginning of the seventeenth century, which was made by Fynes Morrison. He puts it at from 500,000 to 600,000 men. Mr. Froude adopts this when he wants to say that James I, in confiscating six of the best counties in Ireland and settling them on his followers, was not very harmful, because he says there were very few inhabitants in Ireland, and room

enough for a great many more. I do not see myself by what principle he would justify a despot in confiscating the counties of Essex, Suffolk, Norfolk, Middlesex, Bristol and Worcester, turn out all the inhabitants, and give the property to aliens, because there was a great deal of

VACANT LAND IN NEBRASKA !

I do not see any exact moral principle. Then he brings us down to 1641—49, the era when Cromwell, with fourteen thousand troops, subdued Ireland. Then it is his purpose, as an advocate, to swell Ireland into large proportions, and show you a great people swept like a herd of stags before one single, powerful English hand. Then he tells you that Sir William Pettie has estimated the population of Ireland, in 1641, at a million and a half of human beings, an estimate which Hallam calls prodigiously vain, and it is one of the most marvellous estimates in history. Here was an island, poverty-stricken, scourged by war, robbed of its soil, and still it had trebled in population in about thirty-eight years, when with all our multitudinous and uncounted emigration, with all our swelling prosperity, with all our industry and peace, with all our fruitful lands and no touch of war—with all this, it took our country more time than that to treble. It took France 166 years to treble, but this poverty-stricken, war-ridden, decimated, starved race, trebled in a quarter the time. However, having put down that point, the advocate goes on in order to exaggerate the trebled immorality and frightful fratricidal nature of Irish life, and tells you that in the next nine years this curious population, which had trebled four times quicker than any other nation in Europe, lost 600,000 in the wars. How the wars became so much more dangerous and bloody and exhaustive in these nine years than in the thirty-eight before, nobody explains. He tells us there were 900,000 men, women and children, when Cromwell came to Ireland. These 900,000 were the old, the young, the women, the decrepid, the home-keepers. Cromwell landed with 14,000 men, and how many did he meet? How many did this population send out to meet him?

TWO HUNDRED THOUSAND MEN !

Every other man in the island went out. When France elevated herself, with gigantic energy, to throw back the utter disgrace of German annihilation, how many men did she put into the field? One in fifty. When Germany moved to the contest for the imperial dignity of Europe, raised all her power to crush France in that terrific struggle, how many did she raise? One in thirty-five. When the South, in her terrible conflict with us, was said to have emptied every thing but her graveyards into the camps, how many did she send out? One in twenty. But this poverty-stricken, decimated, women-and-children-population went out one in four! Massachusetts, stirred to the bottom, elevated to a heroic enthusiasm, in the late war, sent out how many? One in sixteen. Massachusetts, swelling, earnest, prosperous, peaceful for forty years, full of adult, robust men, sends out one in sixteen, or one in eighteen, it is hard to say precisely; but Ireland, wasted by a hundred years' war, sent one in four, if you will believe Mr. Froude. There never was such a nation on the face of the earth. Well, all I can say is, that if 900,000 sick, infants, men and old women contrive to put an army of 200,000 into the field to fight a nationality that is trying to crush them, God crush the nation that ever dared to lift a hand against it! But that is the idlest tale in the world, of course. She never raised the army; no creditable authority ever supposes it. She had probably 30,000 or 40,000 men in the field, in different parts of Ireland, and that would give her a much larger army than any other nation of similar size was ever supposed to send into the field, and Mr. Froude says they all united against Cromwell, whereas they were about equally divided among themselves, and that discussion was worse than English arms. But you see it was necessary to make out the picture that we should get a large army of 225,000 men, because otherwise it would not have been possible for the brilliant essayist to end off with his usual figure that, after one or two stalwart blows, they all disappeared like a snow-drift before the sun. Yes, that is a favorite phrase; it occurs half a dozen times in describing the defeat of the Irish army, and if it is wanting, then comes another that they were all like straws set on fire. Cromwell went to Drogheda and massacred every living being; he went to Wexford and met with stalwart resistance, and then fleshed his sword in blood, with a barbarity which even Macaulay hesitates to describe. "At last Ireland knelt down at his feet."

KNELT, DID IT ?

Well, the next city he went to was Clonmel, and she resisted so gallantly that he granted her honorable terms. In Kilkenny nothing but the treachery of some persons inside the walls would have got Cromwell inside, and he himself said, "I never could have touched you, if you had not a traitor t'other side of the walls." That did not look much like a snow-drift. But Scotland is the great ideal of our eloquent friend. It was Scotland that never made a misstep. It was Scotland that exhibited the finest qualities of national unanimity. Well, this great English soldier went to Ireland, and had spent a year, and after massacring, butchering two cities, and having a hard fight with two more, and leaving them with compliments and honors, and then unable, even then, to leave Ireland until the Protestants betrayed their own Ireland, this same soldier went to model Scotland, high-toned, chivalrous, united, brave, ideal Scotland, fought two battles, took one city, had no butchery, and in six months left it subjected.

IS THAT A SNOW-DRIFT ?

Rather it is more of a snow-drift than Ireland. I claim no praise for Ireland especially. She did make no very gallant resistance—broken up in races, divided by sects, worn by centuries of oppression. When Grattan, with his heroic energy, and by the power of his simple life and eloquent tongue, elevated Ireland into the union of 1782, taking advantage, with statesmanlike insight, of the great opportunity of England's affairs, Mr. Froude has no praise for him, and he tells us that the constitution he founded, if allowed to live, would have amounted to nothing, because every Irish member of Parliament was corrupt; and he told us of this man offering himself for sale, and another

taking an office, and another asking for a thousand pounds, and when he had painted the infamy of the traffic, he said, where is Grattan? It was a just and honorable testimony against political corruption and did honor to him who made it. Can not we see that this effort is made to prove that this nation is unfit to be trusted with self-government? Can not we see that the man points to the Irish Parliament, with such a leader as Grattan, and says it is unfit to be trusted with a constitution, until some wiser, purer-minded race is allowed to intervene and save them from themselves? May we not ask where is that race to be found, and are you sure that you will find it in London, composed in equal parts of Scotch and English members of the House of Commons? Scotland sold Charles I to his enemies, the old English nation, for 400,000 pounds.

THAT IS ANGELIC !

The French Minister of Louis XIV reported to the French Government the names of the men who took money to sell their country in the time of Charles II—every great name, except that of Russell, the younger Hampden, Algernon Sidney, and all the great names that figure in a boy's rhetoric at college. Will you go down a little further? Walpole, after being expelled from the House of Commons, becomes afterward the Prime Minister of that respectable body, and boasts that he knows the price of every man in it, and dies the inhabitant of a palace filled with the plunder of his official life. Chatham, that name that no stain ever touched, becomes the paymaster of the English forces, and refuses to steal the interest of the public funds and put it in his pocket, and Grattan says, such honesty astonished Europe. Macaulay says, such integrity was not known among politicians. Miss Martineau says, his course was incredible; and King George II said, that an honest man like that was an honor to human nature. If a simple honesty like that astonished the world, what must the world have been? Well, that same picking and stealing which Chatham disdained to touch, was well known to have been the foundation of the princely fortunes of the House of Holland. This is the angelic nation that comes down to help poor Ireland, and before whom does Mr. Froude first make this argument? To whom, on his landing on this soil, does he offer it? To an audience of New York, where, if he had said it three years before, it would have taken a lantern infinitely brighter than Diogenes' to have found one honest man in the City or State Government. Why, it seems to me an actual impudence, astounding, to give that as a reason why the constitution of Grattan could not have succeeded. How should we have borne it if Tweed had lived in 1790, and some Englishman had proposed that the sons of George III, with their mistresses, should come over here, and the members of the House of Commons, and help New York to an honest Government? It seems to me that the painter of such a picture is not a fair judge of the condition of Ireland. Then again, take this very criticism on Henry Grattan, Wolfe Tone of 1782, who undertook, under the Constitution, to carry out the nationality of their country.

MR. FROUDE READ US,

with great nausea, some very absurd proclamations that proceeded from the pen of Wolfe Tone, but remember that there have been a great many silly proclamations, and it does not prove at all, because a man's head may have been carried away with the excitement of the controversy, he may not be an honest man and a patriot after all. What was it that turned the hearts of the young men of Ireland of that heroic day? Why, he tells us that it was the French revolution, the revolution that was a tornado and earthquake combined. It swept up in its great maelstrom Mackintosh, Jefferson, the Duke of Richmond, and the finest intellects of Europe. It swept kingdoms from their places, and even agitated this young republic. It was no fault of Grattan; it was the common misfortune of that generation that the violence of the French Revolution upset the hopes and rendered useless the labors of many a patient and great soul. It is not to be thrown upon Grattan as an evidence that he lacked common sense and statesmanship, but only that, in common with all Europe, he felt the violence of that critical period in the history of the human race. [Mr. Phillips next referred to O'Connell, another great name, which, he said, it had pleased Mr. Froude to fling and sneer at. He paid a glowing tribute to his memory, and then proceeded to compare the condition of Ireland with that of Poland.]

Mr. Froude never mentioned the name of any man who played a part in Ireland's history, with the exception of Grattan, but that he sneered at him. I appeal, said Mr. Phillips, to the grand jury of the American people, whether a nation that can not rule a nation, except with the sword, after seven hundred years, is not bound to give up; that, in endeavoring to rule another race, it has no policy except extermination, is not bound to give up? For seven hundred years, proud and conceited England has been governing impoverished Ireland, under the pretense that Ireland can not take care of itself.

I SAY, LET HER TRY.

Mr. Froude says: Why, if Ireland wants it, we will let her go; but we know it will be to anarchy. Still, I say, let her try. Suppose she fails, suppose that her statesmen fail her, whose fault will it be? Her own? I submit not. Suppose a man were kidnapped, gagged, bound, robbed, abused, and thrown on board a ship, and taken to sea; and suppose that in mid-ocean his captors relented, and said: "We have done wrong; we must let him go;" and if they let him loose, and flung him unbound into the sea, and he sank and were drowned, whose fault would it be? If I were an Irishman, I know I should be a Fenian; I should have followed Smith O'Brien. At last, however, taught by the long experience, convinced by the intellect and proved statesmanship of Grattan and O'Connell, Mr. Gladstone turns himself to the problem. Disraeli stands by his side. Every great nation in Europe feels that until this question is settled, England can never draw a sword; while her scholars come over to this other branch of the English race, to claim of us a verdict that shall be a salve to a conscience that has no rest, haunted by the ghosts of Elizabeths and Henrys that have made the blood of the Saxon race infamous on the records of history.

THE CHRISTMAS TIME.

THE merriest, gladdest time in all the year is upon us. In every Christian land the sound of preparation for the great rejoicing is heard, and young and old look forward to the dawning of the glorious day with anticipations fraught with many pleasures. Children who have scarcely learned to lisp their prayers, are eager for the coming Christmas time, and old men who can hope for few recurring festal days, welcome its coming with real joy. All are happy, and it is meet that they should be so. Eighteen hundred and seventy-three years ago a child was born amid the squalor of a stable. That child was a Prince—the Prince of God—and yet was He born in a manger. His birth-day we now celebrate. Must not the clank of the silver dishes in which we serve our baked meats for the coming feast sound harshly in the ears of those who would revile the Child of God? Must not the infidel who says in his heart “there is no God,” thrill with a feeling which he may not describe? Where could better argument for the divinity of Christ be found than in the circumstances of His birth and its celebration? Think of the centuries that have passed since the babe was born within the stable. We shall say nothing of the many signs which foretold His coming, or of the star which led the wise men from the East, but of the subsequent events it is that we would speak. See the boy as he argued with the Doctors in the temple. Here it is we first begin to recognize that God is the man. Young in years, He spoke with a knowledge of the import of His words which only the experience of a life-time, or the inspiration direct from His Heavenly Father could give. See Him the man grown, as He preached and prayed among the people. Hear Him as He prophesied before those who were plotting against Him, or as, turning His cheek for the Judas to kiss, He tells him of his treachery already known. See Him in the last sad agony, as He is dragged to the foot of the cross. Sore with the scourgings of the previous night, bloody with the lacerations of the cross He had borne; was He not indeed a sight to move the wrath of His Heavenly Father, and yet, with His dying breath, He prays forgiveness for His murderers, “for they know not what they do.” So died God. Century after century has rolled by, persecution after persecution has followed, until millions of martyrs have been made, and yet the lovers of that babe that was born in the manger celebrate His natal day with as much reverence as did they who loved him in the olden time. Who shall say that fanaticism could effect so much! The endurance of that holy religion which Christ brought with Him to men is eternal. It is not the teachings of a man, but the mind of God working in the people. It is indeed a happy day we celebrate, and the angel’s song that heralded peace and salvation to man when Christ was born has now as sweet a sound as in the ages past, “Peace on earth, good will to men.”—*Colusa Sun.*

AIMEE'S SACRIFICE.

A TALE.

I.

THE sun was sinking in the horizon, and the sky was overspread with a glorious array of many-colored clouds—those hues which artists so vainly try to reproduce on canvas, and which it is still more impossible to describe in words. It was a soft, balmy, summer evening, the 14th of August, and Nature seemed as if ready to join with faithful hearts in keeping the coming feast, and to give them a faint shadow of the glories of Heaven. Very fair was the land-scape which lay outspread before the spectator’s eye from the church-yard of the little village of St. Victor, raised, as it was, on a slight eminence above the rest of the village. Beech-woods, softly undulating hills, fertile dales, cottages scattered here and there, and the sea shining like silver in the far distance, formed the delightful prospect; and the old curé, as he traversed the church-yard, which alone separated the modest presbytery from the church, could never prevent himself from pausing to admire the wonderful beauty of the scene. On this evening particularly, he stood looking up into the gorgeous sky with the earnest, wistful gaze of one who would fain pierce through “each tissued fold of the marvellous curtain of blue and gold.”

The little Church of St. Victor did not boast much architectural beauty, and the church-yard was filled with simple green mounds and wooden crosses, with here and there a few shrubs and wild flowers, showing that it was the resting-place for the poor and the lowly. The village itself was very small, but there were very many outlying hamlets, so that on Sunday, a goodly congregation filled the church. While the curé was still standing absorbed in thought, a side-door of the church gently opened, and a young girl about eighteen, very simply dressed, but with a grace in her appearance and movements which showed her to be above the peasant rank, came out. The face which she raised as she approached the curé, was radiant with beauty, and with innocence; the lines of care had not yet marked their furrows on the

smooth brow or cheeks; but there was a shade, as if cast by coming sorrow, over the countenance, and on the long dark eye-lashes tears were still trembling.

“Well, my child,” said the curé, “are your labors over?”

“Yes, father,” she replied; “I have finished every thing, and I do think our Lady’s Altar looks beautiful. The ferns make such a good background, and show all the flowers to advantage. O! I think it will look lovely at Benediction, to-morrow, and we will take such pains with the music! O father!” she continued, “if mamma could but come and see it, and hear Mass! I did so hope she would be well enough. I have prayed so often for it.” And her eyes filled with tears.

“Ah, Aimée,” said the curé, “sometimes our prayers are very blind ones, and, like the apostles of old, we know not what we ask. I have just been to see your mother—”

“And how did you find her? what do you think of her, father?” said Aimée, eagerly. “I do think she is a *little* better—just a trifle, you know!”

The priest made no answer for a moment, then he said: “Aimée, I do not think she is better; and she has asked me to speak to you. She would not have sorrow come on you too suddenly. My child, my poor child, your mother is going fast where she will no longer need an earthly altar, and where she may gather flowers in the gardens of eternal bliss. You have loved her well, my poor Aimée; will you not give her up to His keeping who hath loved her best of all?”

Aimée had clasped her hands tightly together, and the color had faded from her cheek. She raised her head to the sky above, still radiant with its glorious hues. Within those masses of golden clouds, she fancied she could see the pathway which should lead to the paradise of God. She turned her eyes to earth again, and, bowing her head, she said, “*Fait volontas tua, Father,*” she continued, “I have all but known this for weeks past. I have seen it in the doctor’s face, in yours, but I strove to hide it from myself.”

“I have hesitated to speak sooner,” said the priest, “but this day a letter has come from your uncle, in England, for your mother, inclosed to me. I took it to her; and its contents are such that made us feel the time has come when you must face the truth with her, and listen to her counsels for the future.”

Aimée closed her eyes in sudden anguish, while a sharp pain shot through her heart. “The future, father,” she said—“the future without her?”

“Courage, dear child,” answered he. “Life is not long. When we look back on the years, they seem but as a day. Even for the young, who knows what its length may be?” And Aimée knew, from the tone of his voice, that he was thinking of the fair young sisters, of the merry brothers, one week laughing gaily in the old Château de Clareau, and planning their future; the next standing on the scaffold, already wet with the blood of their father and mother. This scene he had witnessed as a young man, escaping by miracle, from a similar fate. And it is not to be wondered that from henceforth life had seemed to him but a troubled and rapidly passing dream.

“I must go to the church now,” said the curé, after a moment’s pause. Aimée followed him, and, on entering in, sank on her knees at the foot of our Lady’s altar, so recently decked by her nimble fingers. The church was silent, and the last rays of the setting sun came through the west window, made lines of light upon the pavement, and cast a halo around the head of the young girl who knelt there absorbed in prayer. Never had Aimée prayed before as she prayed now. It is not till sorrow is fairly upon us, till we realize that our individual battle is begun, that the bitterness which only our own heart knows is really at our lips—that we pray with intensity. Aimée poured out her whole heart, and offered herself to do the will of God in all things. She asked that His will might be done in her and by her; she renounced the happiness of life, it was necessary for its accomplishment.

In after years, Aimée looked back upon that prayer, and felt that her offering on the threshold of her life had indeed been accepted.

The sunset had faded, at last; twilight had settled upon the earth, when Aimée left the church and hastened home.

II.

Before we follow Aimée’s footsteps, we must pause for a few instants to tell the past history of her mother. Marie Angélique de Brissac was, like the curé, the sole survivor of a numerous family, who all perished in the Revolution. She, then a mere child, escaped in the arms of her foster mother, who conveyed her to England, and devoted her whole life to bringing up the little girl, and procuring for her a good education. When Marie was about seventeen, she insisted on sharing her old nurse’s burdens, and procured daily pupils. She taught the children of a surgeon in the small county town where the old Frenchwoman had taken up her abode. And it

so happened that Captain George Morton, of her Majesty’s—th cavalry, was thrown from his horse and broke his leg at the very door of Mr. Grant’s house. His recovery was tedious, and he chafed exceedingly at the confinement, and became at last so irritable and peevish, that poor Mrs. Grant, unable to please him, delegated the task to her young French governess. The result may be easily foreseen. George Morton loved Marie passionately, and was beloved in return. They were speedily married; and as George Morton knew it would be useless to ask his father’s consent, he did without it, and then wrote to announce his marriage to the old man, and asked leave to bring his bride to the paternal mansion in Russel Square. The spoiled favorite son of a rich merchant, indulged in every whim he could recollect, George was little prepared for the storm of anger that burst upon him for the step he had taken. Mr. Morton had lost his wife many years before, and devoted himself—heart and soul, body and mind—to the acquisition of wealth, in which pursuit he was warmly aided by his eldest son, Ralph. But the whole hearts of the two silent, cold, apparently sordid-minded men were set on George, the handsome, careless, liberal, merry younger son. George was to make a great match, to sit in Parliament, and in time attain a peerage; and as, according to rumor, Lady Adelaide Oswald was only too willing to enable him to take the first step in the programme, the news of George’s marriage to a penniless French governess was more than the concentrated pride of the two natures could bear. George was forbidden ever to communicate with his family again, and his handsome allowance was cut off. George laughed heartily, told his wife the cloud would soon pass, thanked Heaven he was not in debt, and declared it would be an agreeable novelty to have to live on his pay, and the interest of the few thousands he had inherited from his mother.

In less than two years after his marriage, he was again thrown from his horse, and met this time with such mortal injuries that he never spoke again, and expired in a few hours. His fellow-officers did all they could for the young, broken-hearted widow and her infant daughter. The commanding officer wrote to Mr. Morton to implore help; but the appeal was in vain. It was then thought better to purchase a small annuity for Mrs. Morton, with the little funds George had died possessed of; and as she had heard that one of the early friends of the family had been appointed curé to the little village of St. Victor, she determined upon going there, at least for a time. There her old nurse, who followed her every-where, died, and there she continued to live and educate her child. Time had softened her great sorrows, and her existence had been for many years a happy and tranquil one. Her child grew up in beauty and grace, and possessing every disposition of heart and mind a mother could desire. If she had a fear, it was that her nature was too gentle, too pliant, too ready to forget herself for others, to enable her to battle alone with a hard and cruel world. Aimée Morton was one of those beings whom Nature seems to intend should be always safely sheltered from the struggles of life. They should lean on some nature stronger than their own, like the tendrils which wind themselves round a tree. But when Mrs. Morton spoke of this fear of hers to the curé, he only smiled, and bade her remember that it was the meek who inherit the earth. When, however, Mrs. Morton perceived that consumption was making rapid strides in her constitution, a pang of mortal agony shot through her, as she thought of what was to be Aimée’s fate, left alone in a pitiless world. The curé was an old man, and she could not, therefore, hope that he could long watch over and protect her darling child. Besides, Mrs. Morton’s annuity ceased with her life, and there was no means at St. Victor for Aimée to earn her bread. She was well educated; her mother had taken great pains in teaching her, and the curé had made it his delight to increase her stock of knowledge. George Morton’s father had long since been dead, and Ralph had succeeded to the full enjoyment of the old man’s wealth. No sign of relenting had come from that death-bed to the unoffending widow and orphan of his once loved son. And now, emboldened by the approach of death, which so levels the distinctions of earth in the eyes of those just hovering on eternity, Mrs. Morton wrote to Ralph, telling him she was on the brink of the grave, and imploring his help for the child she would leave behind her. She inclosed her letter in one from the curé and doctor confirming her statement. And after many days’ suspense, the answer had come.

Aimée and her mother lived in a little cottage close by the presbytery. It had originally been but a peasant’s cottage, and it did, in fact, contain but four small rooms; but Mrs. Morton had gradually transformed it into a most graceful little home. Creepers twined around the white walls, and roses peeped in at the window. A pretty garden surrounded the house, while inside, the furniture, though simple, was gracefully arranged; flowers, books, and pictures adorned the little sitting-room, and an air of refinement pervaded the dwelling. In that sitting-room, reclining in an easy-chair, propped up with

pillows, lay Mrs. Morton. A stranger would have been astonished to find that Aimée could possibly have been in ignorance as to her mother's state; but the change had come so gradually that it was not wondered that the poor child had fondly hoped on even to the last. But to other eyes, the emaciated form, the sunken eyes, the hectic glow, the short dry cough, told their own tale. Aimée hastened to her mother, and was clasped in her arms in a long, close embrace.

"You know all, my darling?" said she.

"Yes, sweet mother, the curé has spoken." And Aimée resolutely steadied her voice, and drove back the rising tears. "Be at peace about me, mother, dear. God has given you to me for a long time; I must not grudge you to Him, if He wants you now."

"My own child!" said Mrs. Morton. And she fondly kissed the bright, soft, brown hair of the head lying on her shoulder. "God guard thee ever, and He will guard thee. He is the Father of the orphan. Aimée, I will trust him about you."

"And may be it won't be very long, you know, mother," said Aimée. "You are going home before me; you will be waiting for me on the other side."

A long silent kiss was Mrs. Morton's answer.

"And this letter, mother—may I see it?"

"Yes, dearest, here it is." And a letter in a thick blue envelope, with a large, red, official-looking seal, was put into her hands. Its contents were brief, and might have been supposed rather to refer to an assignment of goods than the future fate of an orphan niece.

Mr. Ralph Morton stated that, in the event of Mrs. George Morton's death, he was willing to adopt her daughter Aimée, to provide for her during his life, and to leave her a sufficiency at his death, provided her conduct was such as he should approve of; that before her arrival in England he should require copies of his brother's marriage certificate, and the child's baptismal register; that he should be willing to pay all expenses of her journey to England as soon as he should receive intimation of her readiness for departure; but that he wished it to be distinctly understood that he would have nothing to do with his niece during Mrs. Morton's lifetime, nor would he pay any debts contracted by that lady, or hold any farther communication with her. The blood rushed to Aimée's cheek and brow as she read the last sentences. "Even on the threshold of the grave, could not that last insult have been spared?" thought she. She gave a glance at her mother's peaceful face, and realized that it is precisely on that threshold that insult loses its sting. Mr. Morton's taunt had no power to move the heart so soon to be done with earth.

From this day, the mother and daughter often spoke together of the time when they should be separated, and Aimée receive many a wise counsel from her mother's lips, to be treasured up for days to come. Mrs. Morton told her all she knew of the character of the uncle who would soon be her only relative. Very early in life he had been disappointed in his affections, and treated with great treachery. From that hour he grew hard, morose, and unfeeling, and threw himself, with all the strength of his iron nature, into the acquisition of wealth. Still, however, his strong affection for his brother George had survived the wreck of his better nature, and George had always firmly believed that Ralph's anger would, in the event of his death, be ended, and that he would extend protection to his wife and child.

"And therefore, my child," said Mrs. Morton, "I felt compelled to write once more to your uncle, believing that in doing so I was fulfilling what would have been my husband's will; and it will comfort you to feel, when you are with him, that you are doing what your father would have wished." Mr. Morton was, Mrs. Morton believed, a man totally without religion. She counselled Aimée to bear the trials of her lot patiently, to do all she could to conciliate her uncle, and to draw him to a better life; but if she found her life in his house was more than her strength could bear, or if any principle were in danger, she was to try and seek employment as a governess. The curé was going to furnish her with a letter of introduction to a French priest in London, who would, in that case, advise her how to act.

And so the days went on. September, which happened to be, that year, a warm, radiant, summer month, flew by without any perceptible change in the invalid; but early in October came cold north winds, rain, and mists. Mrs. Morton was taken suddenly worse, and the last Sacraments were administered. After receiving them, she rallied, and was able to be lifted from her bed to a sofa placed near the window. Aimée hardly left her for an instant; she grudged that any one else but herself should render any service to the being so soon to leave her. One night Mrs. Morton awoke from an easy sleep; the day was beginning to break, and, as the feeling of suffocation which she often experienced in bed came on, Aimée assisted her to the sofa, and then kneeling by her side, they both watched the sun arise in his glory, just purpling the sky above, then making the heavens glorious with his presence. Mrs. Morton

opened her eyes, and took one long gaze on the earth which looked so fair, and on the beautiful sky. Then she turned to her daughter, and she laid her head on that loving breast.

"I am going from you, my Aimée," she said; "but remember always, I am not gone to a stranger."

Aimée pressed her lips softly, and Mrs. Morton seemed to sleep. In that attitude the old servant Marthe found them when she entered the room, an hour later. And then only did Aimée wake to the consciousness that her mother had slept into death, and that she had heard her last words. Those words rang in Aimée's ears as she performed the last sacred offices to the dead. Solemnly she fulfilled her task; there were no tears in the large, soft eyes, or on the pale cheek; she composed those dear limbs in their shroud; she crossed the wasted hands upon the breast, and laid the crucifix, so loved in life, between the fingers; then, when the curé entered the room, she turned to him and said:

"Father, she is not gone to a stranger." (These words were used by an Irish girl on her mother's death.)

"No," he answered; "to her Friend and Brother, and who is also yours and mine, my child. Leave, then, this poor earthly tabernacle, Aimée, for a while, and come and meet her at His feet."

And Aimée went with him to Mass.

(To be continued next week.)

FREE-MASONRY.

A FRIEND sends us the following extract, covering the attitude of the Free-masons toward Christianity, which we gladly print: "Many may have grumbled, but the Free-masons of Lyons and of Antwerp distinguished themselves by letters addressed to the Pope in reply to his allocution. Lyons and Antwerp have since shown how true the anti-social charge against them is. Lyons sought to make itself a Communist auxiliary to Paris, in the late lamentable struggle, and Antwerp has shown since that, by its treatment of Count de Chambord, what is the idea of liberty as held in a place where Free-masonry is so strong that it spoke out its mind in reply to the Sovereign Pontiff. Lyons, in its remonstrance, declares Free-masonry to be, in its first article, 'philanthropic, philosophic, and progressive,' etc.; and, in its second, that it respects the religious faith and political opinions of each of its members. It is thus that it presents itself to the unsuspecting, whom it seeks to draw within its outer circle, and who, if found unfit for the inner, may never hear to the contrary. Antwerp is a little more bold—shows a little more the destructive character of the Masonic craft. The Free-masons of Antwerp tell the Pope: 'Free-masonry is above all religions and all systems of philosophy, because it accepts them all in so far as they are willing to concur in making man better and more worthy.' They, of course, are to be the judges. They next threaten, saying: 'But whenever a religion, departing from this social mission, declares itself a truth superior to humanity, and pretends to be any thing but an instrument of progress, perfectible by the hand of sovereign man, it is our duty to declare that this religion places itself outside the pale of humanity, and that human reason ought to reject it.' Now this is just what the Christian religion does. It claims to be divine in its origin, divine in its power, divine in its mission, and therefore superior to humanity. It does not admit that it is perfectible by the sovereign hand of man, because it is the work of Him who created man; and therefore, according to the Free-masons of Antwerp, 'it places itself out of the pale of humanity, and human reason ought to reject it.' So much out of their own words in support of the Pope's statement—that Free-Masonry has broken forth 'for mischief to religion.'

Next, as to the 'terrible oath of secrecy, which extends not only to all they heard—but also to what they may yet hear—and the 'frightful penalties' to which they voluntarily subject themselves, in case they break that oath. These worthies of Lyons and Antwerp do not notice these. First, as to the oath. We have four copies of the oath of secrecy before us—two from French and two from English sources. There is some variety in the wording—one being more restricted, and the other more developed—but the spirit and the essentials of expression correspond in all. The initiated swears by the Supreme Architect of the world that he will always conceal and never reveal any part or parts of the secrets or mysteries of the Free-masons, which have been, shall now, or hereafter may be communicated to him. Such is the 'terrible oath,' and the 'frightful penalties' are added—'should I prove false, I submit to the following punishment: That my lips be burned with red-hot iron, my hand severed, my tongue torn out, and my throat cut, and my body be suspended in a lodge during the time that a new brother is being admitted.' This decoration of the lodge is in the French, not in the English form—which, in this place, provides a peculiar interment of the body."

Workmen are engaged in removing the old Catholic Church on Market Street to Larkin Street, at an expense of \$1,000.

ENGLAND OF THE NINETEENTH CENTURY OPENLY ADVOCATING INFANTICIDE.

"THE glorious Reformation" has now had its hold upon the English nation for upward of three hundred years. By the help of the rack, the gibbet, and fines innumerable and enormous, it has succeeded in trampling out the "corruptions of Romanism," and planting in their stead "a pure Christianity." For two and a-half centuries, at least, it has had undisputed sway over the hearts of the enlightened Englishmen, and may say of itself, with Alexander Selkirk, and with an equal truth,

"I am Monarch of all I survey, my right there is none to dispute;
From the centre all round to the sea, I am Lord of the fowl and the brute."

So entire, in fact, has been this occupation of England by Protestantism, that your average Englishman looks upon Catholic England as a myth, and begins his English history with the amours of Anna Boleyn.

And what has been the result of this occupation so complete and so overwhelming? What is this *pure Christianity*, which has superseded the Roman superstition? Let an English paper of the day answer this not unimportant question. In a lengthy article on "The selfishness of (English) husbands, the *Examiner* thus curiously sums up:

There is some reason to hope that the true secret of life is beginning to be understood, and that it will one day be seen, that the man who has six sons when he ought to have only one, does all the six an irreparable injury. Monstrous families of twelve and fourteen children are now usually the glory of pure curates, whose views, as might have been expected, are, of course, apt to be tinged by the color of their profession. It is, indeed, impossible to doubt that sounder ideas on the subject are more prevalent than is generally supposed.

Now this is monstrous. Monstrous in its deductions, and monstrous in its effrontery. That the selfishness of husbands is to be cured by the ogre-like destruction of the children is a monstrosity of deduction little creditable to the *Examiner* as a literary production; whilst the effrontery of this cool and calculating and open counselling of infanticide is even less creditable to it as an advocate of a *pure Christianity*. England owes little to the *pure Christianity* of the Reformation, if child-murder has to be thus openly and unblushingly, and with a certain literary grace withal, advocated by the leaders of English thought. In the Middle Ages—those pre-historic times of English existence—murder was murder, and "the corruptors of Rome" read her commandment, "Thou shalt not kill." England's "pure Christianity" has changed all this, and, by the appliances of modern science, has discovered the not to be a mere interpolation of monasticism and priestcraft on the table of stone. "The man who has six sons" "ought only to have one!" If this be not counseling wholesale slaughter of the innocents, we do not know what is! "The man who has six sons," has them by the ordinary course of nature; and to tell him that he ought only to have one, is to tell him, in as many plain and unmistakable words, that at some period of life—the sooner, doubtless, the better—he must put a cord around the necks of the other five, if he do not wish to do "all the six an irreparable injury." Baby-farming is a speciality of modern England's pure Christianity. This open advocacy of child-murder, whether under the form of infanticide or baby-farming, is an extension, by a *pure Christianity*, of the cords of her tent. Protestantism secured its hold upon the English nation by the knife and the gibbet. It is only vindicating its thirst for human blood by this unblushing, cool, and calculating advocacy of infant slaughter as a means of escape from "genteel squalor." By all means, strangle the babes; they are only apes, in an advanced stage of civilization, and are not "co-heirs with Christ."

SACERDOS.

THE eminent Irish physician, Dr. O'Leary, has been lecturing in the Irish metropolis with great success. The syllabus of a recent lecture included such topics as the probable invasion of cholera during the ensuing spring, the predisposing causes of cholera, the relation between typhoid fever and an approaching wave of cholera; medical theories in connection with the subject explained. The lecture was illustrated by a variety of interesting experiments. The lecture, in dealing with the subject of cholera, traced the extension of the plague, and, arguing from the present limits to which it had spread, expressed his apprehension that the epidemic wave would reach Dublin next spring. He set forth, as the predisposed cause to this disease, impure water, impure air, defective sanitation, and physical debility, and from these heads pointed out, in very forcible and instructive terms, the means of precaution to be adopted. Dr. O'Leary observing that the cholera plague was a visitation of much older standing than was supposed, having, in fact, appeared so long as two hundred years ago, entered into an elaborate review of the medical theories in connection with the subject.

TRUE HEROISM.

Ye wear for the hero bright chaplets of fame,
 Ye hail his approach with your loudest acclaim —
 What though the fair flowers are dyed 'neath his tread,
 And the streamlets flow dark with the blood he has shed;
 And what though the death-shriek and agonized wail,
 And the curses of stricken ones blend on the gale;
 Though the heavens are dark with the storm-clouds of wrath,
 And vengeance still broods o'er the conqueror's path.
 Ye see but the halo that crowneth his name;
 Ye hear but the trumpet that vaunteth his fame;
 Ye are dazzled and led by the false, lurid glare;
 Ye are charmed by the peans that ring on the air;
 And with song and with shouting, the hero ye greet,
 And ye twine the fair chaplets to die at his feet.
 But soft steps are stealing where fiercely he sped
 O'er the battle-field heaped with the dying and dead —
 Undaunted, unchecked by the war-demon's ire,
 They fearlessly glide o'er the pathway of fire;
 Unheeding the thunder that thrilleth the plain,
 Unheeding the rush of the wild bullet-rain,
 And meek faces bend where the soldier lies low,
 And kind hands are staunching his life-torrent's flow,
 And soft voices breathe the sweet accents of prayer,
 To soothe the dread anguish of death and despair;
 And the pitying tone, and the bountiful hand,
 Bring comfort and peace to the desolate band —
 To the victims of war, to the vanquisher's prey,
 To the hearts he has crushed in his conquering way;
 Aye, the soft, gliding step, and the delicate form
 That scorned the wild wrath of the dread battle-storm,
 Steals silently now on its mission of peace,
 To bid the wild wail of the lone orphan cease.
 And when the foul pestilence heareth afar,
 The music of Moloch — the tumult of war —
 And wingeth his flight on the pinions of death,
 To scatter the blight of his curse-laden breath,
 Doth the hero who weareth the wreath of your praise
 Haste then the proud standard of conquest to raise?
 Doth he meet the dread plague? Doth he hurl at the foe
 Defiance and death in his terrible blow?
 Ah! no. O'er your garlands that twine at his feet
 The conqueror speeds in his coward retreat,
 And his proud cheek is blanched with the pallor of fear,
 And faint is the arm that hath lifted the spear.
 But a soft step is gliding o'er regions of death,
 Where the pestilence scatters his curse-laden breath,
 And meek faces bend o'er the plague-stricken bed,
 And watch by the couch whence the dearest have fled;
 And the kind hands still soothe, and the soft voices bear
 A peace-giving balm on the white wings of prayer.
 Who then are the brave? Whose the worthiest claim
 To the peans of praise, to the chaplets of fame?
 'Twas a delicate maiden, who courts not applause;
 Who serveth her Saviour, and aideth her cause;
 'Tis the Sister of Charity, gentle and meek.
 But the glory of Earth is a tribute too weak
 For the heroine of Heaven, the toiler for fame,
 With chaplets eternal and endless acclaim;
 Whose glory shall live when the victor's proud wreath
 Lies faded and trampled the grave-dust beneath;
 Whose triumph shall sound when the conqueror's song
 Hath died in the distance of centuries long;
 For hers are the deeds that are worthy alone —
 The hymns that ascend by the Martyr-God's Throne,
 From the white-vestured throng, with the conquering palm —
 The numberless legions that follow the Lamb.

— Marie, in Orphans' Fair Messenger.

CHRISTMAS AT THE CHURCHES.

NOTWITHSTANDING the rain, there were immense crowds of people at all the Catholic churches on Christmas Day. At St. Mary's Cathedral, first Mass commenced at six o'clock, and was held continuously until half-past ten, when Pontifical high Mass was celebrated, by his Grace the Most Rev. Archbishop ALEMANY. Rev. Father PRENDERGAST preached a most eloquent and effective sermon from the Gospel of the day. Wreaths of evergreens and flowers extended from the ceiling over the center of the Altar to the pillars which support the gallery on either side. The main Altar was decorated with lilies, evergreens, and a profusion of lighted candles. The Blessed Virgin's Altar was plainly but tastefully decorated. The chandeliers were hung with wreaths of evergreens and flowers. Each of the columns was covered with evergreens.

At St. Ignatius, Mass commenced at five o'clock, and continued without intermission until half-past ten, at which time Rev. Father BUCHARD, with something more than his usual eloquence and feeling, preached from Luke. The church was tastefully and elegantly decorated. A wreath of artificial leaves and flowers extended around the entire church, as well as over the Altars. The feature, however, which attracted most attention, was the Crib, on the Sacred Heart side. Here was represented the Holy Family in love at Bethlehem, the wise men coming from the East, the cattle, sheep and asses grazing on the hills around, while cherubs and angels were floating in the air above the Infant's head. The rocks around about were admirably represented. In short, the whole story was presented to the mind at one glance of the eye.

One of the most tastefully arranged of the churches we visited on that day was St. Boniface, (German) on Tyler Street. The decorations on the Altar were exceedingly neat and appropriate. But, as at St. Ignatius, the Crib was the principal feature. To our mind it appeared even more natural. The hills over which the sheep and cattle were roving were covered with real moss, and the Holy Family were seen in the stable, with the wise men of the East approaching along the paths up the hill. We visited, also, the Notre Dame des Victories, St. Patrick's, and St. Joseph's, all of which were tastefully decorated with evergreens, flowers, etc. In several of the churches very eloquent and appropriate sermons were delivered, some notice of which we would like to make; but the holiday coming in, when work had to be stopped, renders it impossible to delay our paper for the press.

ST. MARY'S COLLEGE.

IN our last we gave some notice of the semi-annual examination of St. Mary's College. Not being able to attend it, we are now indebted to the *Monitor* of this date for a continuation of the report: "On the evening of Thursday, a musical and literary entertainment was given by the College faculty, at which were present many of the friends of the institution. Among the invited guests, we noticed his honor, Mayor Alvord, Judge Tobin, Thomas Tobin, and D. J. Oliver. The press was represented by one of its distinguished members, Harry George. There were also present many of the clergy; notably, Rev. Fathers Prendergast, Gibney, Slattery and Dempsey. At half-past seven o'clock began the exercises of the entertainment, which consisted of essays by the students and vocal and instrumental music. The opening essay, on the subject of "Music," was read by Mr. D. W. Sullivan. The diction of this young gentleman's essay most happily harmonized with his subject. He conveyed, in elegant and musical English, those soul-inspiring and poetic ideas which his theme naturally suggests.

Mr. Harry Reardan followed, on the subject of "Constantine the Great." This was a comprehensive effort in which the speaker showing the important part in the drama of human events assigned by Providence to this great hero of Christianity, displayed a very respectable knowledge of the philosophy of early modern history. An essay on the "Eye" was next pronounced by Mr. Chas. Weber. A clear knowledge of his subject with great felicity of expression rendered this gentleman's essay strikingly interesting.

Mr. B. Oliver next delivered a very pathetic and able eulogy on "Pius the Ninth." Surveying the pontificate of the Holy Father, the speaker showed most conclusively, by incontrovertible facts, that Pius the Ninth has ever proved himself the benefactor of humanity and the promoter of all true progress and civilization. We were especially delighted with the young gentleman's distinct enunciation and insinuating style of delivery. An essay on the "American People" was next delivered by Mr. James T. Murphy. Descanting, with no mean ability, on the many blessings attendant on our noble institutions, on our comprehensive policy, and on the equality of all before our laws, the speaker showed that as America alone befriended the unfortunate and persecuted of every clime, she alone may claim the admiration and love of humanity. Mr. Murphy's style of delivery is graceful and fascinating, and gives fair promise of future eminence in oratory.

The next and last essay was by Mr. Alpheus Graves, B. A., on "Oratory." This gentleman took a masterly view of the history of ancient and modern oratory, showing the powerful influence which it has ever exerted on the destinies of nations, and we must say his essay was worthy of his subject.

St. Mary's College makes music, both vocal and instrumental, a very prominent branch of study, sparing no expense to promote its culture, and on this occasion the students did credit to themselves and to Professor Schorcht. The entertainment being over, the guests, the faculty of the College and the Justinian Literary Society partook of a sumptuous repast, which is, of course, ever acceptable to persons of taste.

During the forenoon of Friday, the last day of the public exercises, the students were examined in Greek and Latin. The students of the higher classes gave evidence that they understood not only the idioms of these languages, but also their peculiar beauties and excellencies. Those of the lower classes are well grounded in grammar.

During the afternoon, the gentlemen studying metaphysics and chemistry were examined. Important but abstruse questions in intellectual philosophy were clearly answered in language so simple and clear that we were fully satisfied the gentlemen had mastered that difficult science. In the class of chemistry, as in the other classes of physical sciences, the students gave entire satisfaction, which does honor to themselves and to Professor Laurence Taaffe, whose name in connection with the physical sciences is a guaranty for success. Friday evening brought the public examinations to a close. On the following morning the students left College for their homes to enjoy their Christmas vacation.

SAN RAFAEL ORPHANAGE.

SOME time ago an obscene sheet made some most absurd charges against the conduct of the Orphan Asylum at San Rafael. We were in the hope it would receive no further notice, and did not mention it last week. We see, however, that some of the more respectable papers have had some mention of it, and that the Most Rev. Archbishop has requested Gov. BOOTH to have the matter investigated. We are sorry so much notice has been taken of the dirty sheet that is only striving for a little recognition. We may be compelled to govern ourselves according to the circumstances of the case, and give it some future mention.

INDUSTRY.

INDUSTRY is not always a sign of common sense. A man may be very industrious doing nothing. The man who may work hard in the city sewers, in any other dirty place, in fact any-where, for the purpose of getting money that he may have it to give for whiskey, or to spend it in any other foolish pursuit, is clearly a lunatic.

The majority of our young men are very silly; they say they love liberty, and they spend half their time preparing for slavery. When the man who has to work for wages spends a dollar that he could spare, he knocks a chip off the block of liberty.

Where is the slave who would not be his own master? Here, there, every-where. This is a free country; to be sure it is, and all our young men ought to remember that it is a big country, and that there is room for millions of men. In our beautiful valleys there are millions of acres

of the finest soil in the world, unoccupied, and inviting free men to happy homes. The invitation to liberty, peace, and pleasure is accepted by a few, but the majority of our young men remain in the cities, looking for employment as dish-washers, clerks, and coachmen. Easy places, little to do, and lots of whiskey, are the pleasures our young freemen are seeking. The religious, industrious young man, making a home for himself and his family in one of our beautiful valleys, is a happy freeman; he has only one master, the Almighty God.

G. A. K.

HOW THE GREAT NAPOLEON DIED.

THE following incident, from the pen of the celebrated ecclesiastical historian, Abbé Roulbacher, is one that has been seldom seen by the general reader, and will prove of great interest to the Catholic, as it at once contradicts the absurd and irreligious stories that have been circulated in reference to the death of Napoleon Bonaparte, by a certain class of historians:

"We have seen a man who, in the history of the world, walked in the steps of Nimrod, Cyrus, Alexander, Cæsar, and Charlemagne. We have seen Napoleon, the modern incarnation of military and political genius, we have seen him turn his dying eyes toward Rome, and ask of her a Catholic priest to receive his last confession and to sanctify his last moments on the rock of St. Helena. On the 27th of April, 1821, he found himself irremediably attacked by the malady of which his father died. From this moment, he only occupied himself with the duties of piety, and the priest of Vignali was almost constantly with him. 'I was born in the Catholic religion,' he said, at different times; 'I wish to fulfill all the duties which it imposes, and receive all the assistance which I hope for from it.' One of the companions of his captivity, the Count Montholon, adds: 'On the 29th of April, I had passed my thirty-nine nights at the bed-side of the Emperor, without his allowing me to be replaced in this pious and filial service; when, in the night, between the 29th and 30th of April, he appeared to be concerned for the fatigue I was suffering, and begged me to let Abbé Vignali take my place. His persistence proved to me that he spoke under the pre-occupation foreign to the thought he expressed to me. He permitted me to speak to him as a father; I dared to say what I had comprehended; he answered, without hesitation: 'Yes, it is the priest I ask for; take care that I am left alone with him, and say nothing.' I obeyed, and brought directly the Abbé Vignali, whom I warned of the holy ministry he was about to exercise.' Introduced to Napoleon, the priest fulfilled all the duties of his office. After having humbly confessed this Emperor, formerly so proud, received the *viaticum* and extreme unction, and passed the whole night in prayer, in touching and sincere acts of piety. In the morning, when Gen. Montholon arrived, he said to him, in an affectionate tone of voice, and full of satisfaction: 'General, I am happy; I have fulfilled all my religious duties; I wish you, at your death, the same happiness. I had need of it; I am an Italian; a child of rank of Corsica. The sound of the bell affects me — the sight of a priest gives me pleasure. I wished to make a mystery of all this, but that would not be right; I ought, I will render glory to God. I think He will not be pleased to restore me to health; but give your orders, General; let an altar be prepared in the next room; let the Blessed Sacrament be exposed, and let the forty hours prayer be said.' The Count Montholon was going out to execute the order, when Napoleon called him back. 'No,' he said, 'you have many enemies; as a noble, they will impute the arranging of this to you, and they will say that my senses were wandering. I will give the orders myself.' And, from the orders given by Napoleon himself, an altar was arranged in the adjoining room, where the Blessed Sacrament was exposed, and forty hours prayers were said. The Emperor had still some lucid moments, and he called to mind the good he had done in his life for religion. 'At least,' he said, 'I have re-established religion. It is a service of which no one can calculate the consequence; what would men become without religion?' Then he added: 'There is nothing terrible in death; it has been the companion of my pillow during the last three weeks, and now it is on the point of seizing upon me forever. I should have been glad to have seen my wife and son again; but the will of God be done.' On the 3d day of May he received, a second time, the holy *viaticum*, and after having said adieu to his generals, he pronounced these words: 'I am at peace with all mankind.' He then joined hands, saying, 'My God!' and expired on the 5th of May, at six at night."

Subscription books are now open at San Diego, for the purchase of stock in the San Diego and San Bernardino Railroad, which are being sold rapidly. The public of this county having voted aid to this Company by a large majority, will not let the stock decline for want of subscriptions.

Preparations are being made for the erection of the new school of the Sisters of Charity, on the south side of Mission Street, between New Montgomery and Third.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

At this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics. It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine." Again, in his letter to the American Prelates, he urges them to "Leave nothing untried by

which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

ANNUAL MEETING.

IN accordance with the Constitution and By-Laws of the CATHOLIC PUBLICATION COMPANY, notice is hereby given that the annual meeting of the Stock-Holders will be held at the office of the Company, 403 Sansome Street, San Francisco, at one o'clock, P. M., on Monday, January, 6th, 1873, for the purpose of electing a Board of Trustees, for the ensuing year.
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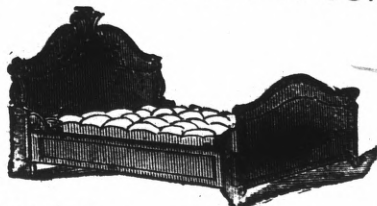
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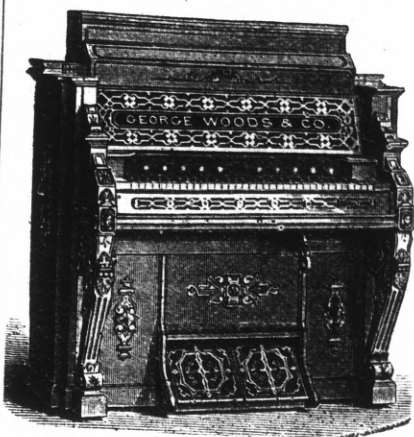
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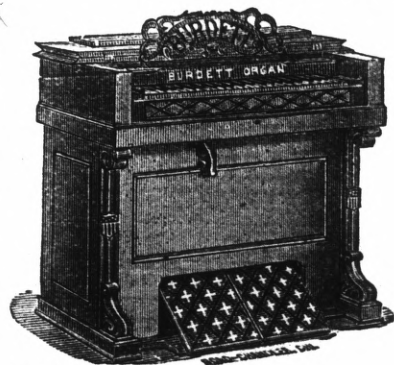
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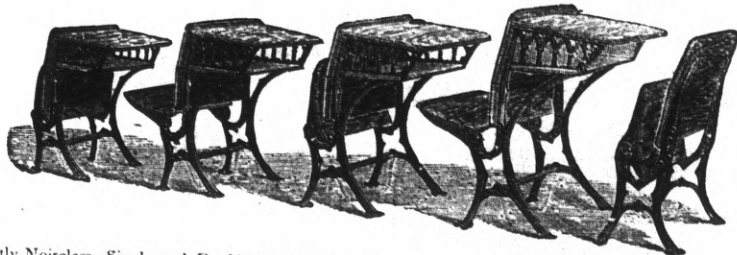
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BEG to call the attention of those about purchasing Christmas and New Years Presents, to their fresh importation of New Decorations in French and Japanese Porcelain, including Dinner, Tea and Dessert Sets; also, the latest styles Glassware, richly cut and engraved; French Bronzes and Clocks; New Patterns Electro Silver-Plated Ware, including Tea Sets, Ice Pitchers, Cake Baskets, Centre Pieces, Salvers, Casters, Water Pitchers, Epergnes, Tea and Coffee Urns; Fancy Forks, Spoons and Ladles; also, Japanese and French Vases, Jardiniers and Cuspadores, Majolica Ware, Mantel Ornaments, Bronze Inkstands, Smokers' Sets, and Fancy Articles of all descriptions.

MARKET STREET,

dec14-15. UNDER GRAND HOTEL.

Established in 1803.

**IMPERIAL FIRE
INSURANCE COMPANY**

Of London.

CAPITAL, - - - - \$8,000,000.
Surplus over \$2,500,000.

LOSSES paid here in cash, immediately on adjustment, in U. S. GOLD COIN.

FALKNER, BELL & CO.

430 California Street,
SAN FRANCISCO,

General Agents for the Pacific Coast,
dec14-15.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.
408 and 409 West Forty-second Street, near Ninth Avenue, New York.



Cash Assets, November 1872, \$5,250,000.
Cash Capital, - - - - \$3,000,000
Average Income, per day, over \$14,000.

The Largest Capital,
The Largest Cash Assets,
The Largest Annual Income
Of any
FIRE INSURANCE CO.

In the Country.

GEO. C. BOARDMAN, Manager.

HENRY CARLTON, Jr., Agent, San Francisco.

Office, 14 Merchants' Exchange,
California Street.
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HAMBURG-BREMEN

FIRE

INSURANCE COMPANY

MORRIS SPEYER & CO. Agents.

General Agency for the Pacific States and Territories.

425 California St.

Merchants' Exchange Building,

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**MERCHANTS' MUTUAL
MARINE
INSURANCE COMPANY**

OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

406 California St., San Francisco.

CAPITAL PAID UP, \$500,000. Losses paid promptly in U. S. GOLD COIN.

BOARD OF DIRECTORS.—C. L. Taylor, F. Roeding, Isaac E. Davis, J. B. Scotchler, A. M. Simpson, James Irvine, Jabez Howes, A. L. Tubbs, C. Adolph Low, W. J. Adams, R. E. Raimond, James P. Flint, William Scholle.

J. B. SCOTCHLER, President.
JABEZ HOWES, Vice-President.
E. W. BOURNE, Secretary.

This Company is engaged exclusively in
Marine Insurance.
dec14-15.

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

J. P. SWEENEY.

JAMES MCCLOSKEY.

SEED WAREHOUSE,

(Established in 1853)

Nos. 409 & 411 Davis Street,
Bet. Washington & Jackson. SAN FRANCISCO.**J. P. SWEENEY & CO.
SEEDSMEN.**Constantly on hand, all kinds of Vegetable, Flower,
Field and Tree Seeds; Plants, Trees, Shrubs, Dutch
Bulbous Roots, Budding and Pruning Knives, Garden
Tools, etc. dec14-17Burlaps, Duck, Canvas, Stripes, Osnabergs and
Linens. Grain, Ore, Salt, Bean, Wool
and Seamless Bags.**J. & P. N. HANNA,**308 Davis Street,
SAN FRANCISCO.Seaming, Baling, Fleece, Cotton, Machine and
Sail Twines. Roofing, Sheathing and
Boiler Felt. dec14-17**VILLE DE PARIS.****KAINDLER, SCELLIER,
LELIEVRE & CO.**Arrival of New Goods for the
Holidays.RICH VELVET POLONAISES,
NEW SUITS,

The very latest elegant Velvet and Silk

DRESS PATTERNS,A Beautiful and Striking Novelty. All of which will be
offered during theContinuation of our Great
Sale

AT REDUCED PRICES.

CITY OF PARIS,
N. E. Corner Sutter and Mont-
gomery Sts.
dec14-17**YOUNG & PAXSON.**

Real Estate Bought & Sold.

LOANS NEGOTIATED.

424 Montgomery St. East Side,
(Between California and Sacramento Sts.)
dec14-17 SAN FRANCISCO.**JAMES KELLY,**

(Late of St. Mary's Hospital) Successor to J. H. Mullins.

UNDERTAKER,

No. 834 Market Street,

Nearly opposite Fourth.....SAN FRANCISCO.

EVERY THING NECESSARY FOR FU-
nerals kept constantly on hand. Orders from
the country will receive prompt attention, at moderate
charges. dec14-17**FLAX SEED.**

AND

CASTOR BEANS.Pacific Oil and Lead Works,
SAN FRANCISCO.ARE PREPARED TO FURNISH SEED AND
Castor Beans at rates that, with proper cultivation on
suitable land, will make them among the most profitable
crops grown. For further particulars, addressPacific Oil and Lead Works,
No. 3 and 5 Front Street,
SAN FRANCISCO. dec14-17JOS. A. DONAHUE,
San Francisco.EUGENE KELLY,
New York.**DONAHUE KELLY & CO.**
SAN FRANCISCO.**EUGENE KELLY & CO.**

NEW YORK.

BANKERS.Exchange on New York, London and Bank of Ireland.
Payable at all the Branches, and in every county town
in Ireland. dec14-17**DRY GOODS!****DRY GOODS!****FOR THE HOLIDAYS!****LANDERS, BYRNE & CO.**

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK
OF**DRY GOODS,**

SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.
COLORED SILKS in all shades.
IRISH POPLINS, direct from Pim Bros., Dublin.

In our

Dress Goods Department

Will be found a splendid line of colors in

EMPRESS CLOTH.
DIAGONAL AND SERGE POPLIN.
SATIN DE CHENE, in all shades.
VENICE CORD SILKENTEN, in all shades.
FEMOSA CLOTH, etc., etc.**SCOTCH AND POPLIN PLAIDS.****IN MOURNING GOODS**

Our stock is the most complete in this City, comprising

BLACK POPLINS, DRAP DE ETE,
PARRAMATTAS AND HENRIETTA CLOTH.
CASHMERES AND CARLOTTA CLOTH.
TANNSE, FOULARD, CRETONNESS,
HARRETT, EMPRESS AND PARISIAN CLOTH.

A complete assortment of

HOSIERY,
GLOVES,
HANDKERCHIEFS,
EMBROIDERIES,
LACES, and
SMALL WARE.**HOUSEKEEPING GOODS**Being a specialty with us, our patrons can always de-
pend on finding this department well worthy of attention.**LANDERS, BYRNE & CO.**No. 4 Third Street.
dec14-17**CARPETS.**AXMINSTER, Moquette, Wilton, Velvet, Body
Brussels, Lace Curtains, Brocatelle, Repps, Terry,
Damasks, etc. And full and complete stock of**UPHOLSTERY GOODS,**The largest stock on the Pacific Coast. Call and ex-
amine before purchasing.**FRANK G. EDWARDS,**Nos. 628, 630 and 642 CLAY STREET, and 633 and
635 MERCHANT STREET.

Every kind of Wall Paper Decoration made to order.

BOKER'S BITTERS.THE UNDERSIGNED IS SOLE AGENT IN
California for the sale of the above celebrated Bit-
ters. He is prepared to deal with merchants and jobbers
on the most reasonable terms.WM. B. JOHNSTON,
422 California Street.
dec14-17**H. C. BATEMAN,**CATHOLIC BOOK SELLER, 208 Kearny Street,
Cor. Sutter, has just received a fine stock of
Vestments, Holy Bibles, Remonstrances, Prayer Books,
Chalices, Pyxes, Missals and Breviaries, with a splendid
assortment of all the Catholic and Irish Books published
in the United States and Ireland; and a fine selection
of Velvet, Pearl and Ivory Prayer Books and all other
fine Catholic articles. jan-17**MARBLE WORKS.**JOHN DANIEL & CO., MANUFACTURERS OF
J and dealers in Monuments, Headstones, Tombs,
Mantel Pieces, Table Tops, Counter Tops, Plumbers'
Slabs, Imposing Stones, etc., at lowest prices. 421
Pine Street, between Montgomery and Kearny, San
Francisco.**MASSEY & YUNG,**PRACTICAL FURNISHING UNDERTAKERS.
Barstow's Burial Caskets always on hand, and
Agents for Fisk's Metallic Burial Cases.
Everything necessary for funerals kept constantly on
hand. Orders from the country will receive prompt
attention, at moderate charges.
Office: 651 Sacramento Street, between Kearny and
Webb.**P. J. SULLIVAN & CO.**DEALERS IN CUSTOM-MADE CLOTHING
and Furnishing Goods. A complete assortment of
Clerical Suits always on hand.P. J. SULLIVAN & CO.,
28 Third Street.
jan-17**C. P. R. R.**Commencing Monday, August 26, 1872
and, until further notice, Trains
and Boats will leave San
Francisco.7.00 A. M.—Atlantic Express Train (via Oakland)
for Sacramento, Marysville, Redding and
Portland (O.) Colfax, Reno, Ogden and Omaha.7.15 A. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting, at Vallejo, with
Trains for Calistoga, Knight's Landing and Sacramento;
making close connection at Napa with Stages for Sonoma.2.00 P. M.—S. F. & N. P. R. R. Steamer (from
Broadway Wharf)—Connecting at Dona-
hue with Trains for Cloverdale; making close connec-
tion at Lakeville with stages for Sonoma.2.00 P. M.—Stockton Steamer (from Broadway
Wharf)—Touching at Vallejo, Benicia and
Landings on the San Joaquin River.3.00 P. M.—San Jose Passenger Train, (via Oak-
land) stopping at all Way Stations.4.00 P. M.—Passenger Train (via Oakland) for
Lathrop, Merced, Visalia, Tipton and Los
Angeles, Stockton and Sacramento.4.00 P. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo with
Trains for Calistoga, Knight's Landing and Sacramento.4.00 P. M.—Sacramento Steamer (from Broad-
way Wharf)—Touching at Benicia and
Landings on the Sacramento River.6.30 P. M.—Overland Emigrant Train (via Oak-
land). Through Freight and Accommo-
dation.**TRAINS AND BOATS ARRIVE
AT SAN FRANCISCO**From Sacramento and Way Stations, via Vallejo 12:00
A. M., and 8:40 P. M.
Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.
San Jose, via Oakland, 10:40 A. M.
San Jose (Southern Pacific) 8:50 and 10:10 A. M., and
5:50 P. M.OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 12:20
and 3:00, to Oakland only.)
LEAVE BROOKLYN—5:30, 6:40, 7:50, 9:00, 11:00
A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.
LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)
LEAVE HAYWARD—8:45, 7:00 and 10:45 A. M. and
3:30 P. M.LEAVE FRUIT VALE—4:40, 7:55, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.
*Except Sundays.T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'r and Ticket Ag't. Gen'l Sup't.**Southern Pacific Railroad.**

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave— San Francisco.....	8:40 A M	3:20 P M	14:40 P M
San Jose.....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M		
Pajaro.....Arrive	2:20 P M		
Castroville.....Arrive	3:05 P M		
Salinas.....Arrive	3:45 P M		
Hollister.....Arrive	2:40 P M		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave— Hollister.....			11:05 A M
Salinas.....			10:00 A M
Castroville.....			10:40 A M
Pajaro.....			11:30 A M
Gilroy.....			1:10 P M
San Jose.....	16:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. *SUNDAYS excepted.

FREIGHT TRAINS.THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.A. N. TOWNE, A. C. BASSETT,
Gen'l Superintendent, Ass't Superintendent
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.**REMOVAL! REMOVAL**THE undersigned would respectfully inform his friends
and acquaintances that he has opened that spacious
store, north-west corner of Merchant and Montgomery
streets, with a select stock of fine**FRENCH CLOTHS,****BEAVERS,****DOESKINS,****CASSIMERES****AND VESTINGS,**Which he will make up in the latest styles at greatly re-
duced prices.**PETER SHORT,**Merchant Tailor,
613 Montgomery Street.English Cassimere Business Suits.....\$40 to \$50
Beaver Suits.....\$50 to \$60
Cassimere Pants.....\$8 to \$10**FIRE AND MARINE INSURANCE.****COMMERCIAL
INSURANCE COMPANY
Of California.**

OFFICE:

In San Francisco, No. 435 Cali-
fornia Street.

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Claus Spreckles, James Gamble,
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M. P. Jones, Charles Main,
Selden S. Wright, Donald McLennan,
W. B. Cummings, W. B. Hooper,
C. F. McDermot, G. L. Bradley,
James M. Barney, F. S. Wensinger,
C. W. Kellogg, A. W. Jee,
Peter Dean, John H. Wise,
Chas. I. Deering.

SACRAMENTO:

H. C. Kirk, H. S. Crocker,
D. W. Welty, N. D. Thayer,
J. H. Sullivan, F. S. Freeman.C. W. KELLOGG, Presiden,
H. G. HORNER, Secretary.**Fire and Marine Insurance.****UNION
INSURANCE COMPANY
OF SAN FRANCISCO.**THE CALIFORNIA LLOYDS,
ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - \$750,000 Gold
Assets Exceed - - - \$1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,
SOLID SECURITY.

DIRECTORS:

J. Mora Moss, N. Kittle,
James Otis, Jabez Howes,
Moses Heller, Nicholas Luning,
Joseph A. Donohoe, John Parrott,
M. J. O'Connor, Milton S. Latham,
W. W. Montague, L. Sachs,
Daniel Meyer, M. D. Sweeney,
Adam Grant, E. H. Winchester,
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A. Wasserman, Morton Cheeseman,
L. Lawrence Pool, George C. Johnson,
Joseph Brandenstein, T. E. Lindenberger.GUSTAVE TOUCHARD.....President.
N. G. KITTLE.....Vice-President.
CHARLES D. HAYEN.....Secretary.
GEO. T. BOHEN.....Surveyor.**THE
STATE INVESTMENT
AND
INSURANCE COMPANY.**

Capital, - - - \$200,000

U. S. GOLD COIN, in 2,000 shares of \$100 each.
Payments in Four Installments, of Twenty-five
(25) per cent. each, in Gold Coin. Fire, Marine and
Inland Navigation Insurance.TYLER CURTIS.....President
PETER DONAHUE.....Vice-President
CHAS. H. CUSHING.....Secretary
THOS. N. CAZNEAU.....Marine Director**SULLIVAN, KELLY & CO.**

N. W. Cor. Pine & Front Sts.

Where they offer for sale
THE LARGEST STOCK OF**PAINTS,
OILS,
GLASS, etc., etc.**

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

REYNOLDS & FORD.**COMMISSION
MERCHANTS**

AND DEALERS IN

Produce, Bags and Twines.

313, 315 DAVIS STREET.

dec14-17 SAN FRANCISCO.